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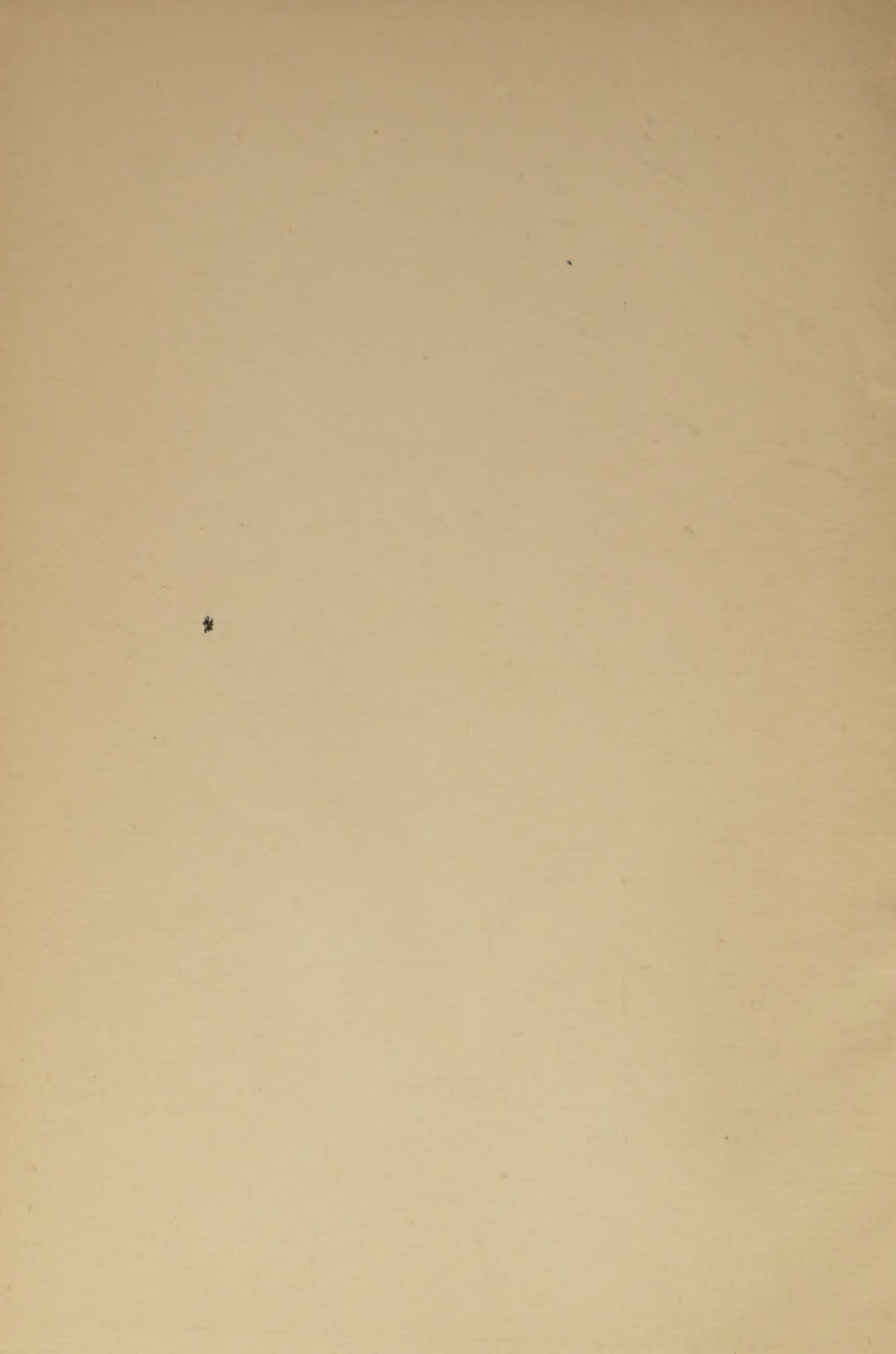
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THE TUDOR
TRANSLATIONS

EDITED BY

W. E. HENLEY

XXXVIII

THE
ENGLISH BIBLE

TRANSLATED OUT OF THE ORIGINAL
TONGUES BY THE COMMANDMENT OF
KING JAMES THE FIRST

ANNO 1611

VOLUME VI
THE NEW TESTAMENT



LONDON

Published by DAVID NUTT

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THE NEW TESTAMENT

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THE NEWE TESTAMENT
OF OUR

LORD AND SAVIOUR IESVS CHRIST.

NEWLY TRANSLATED OUT OF THE
ORIGINALL GREEKE: AND WITH THE
FORMER TRANSLATIONS DILIGENTLY
COMPARED AND REVISED, BY HIS
MAIESTIES SPECIALL COMMANDEMENT.

1611

THE GOSPEL ACCORDING TO

S. MATTHEW

CHAPTER I



THE booke of the generation of Iesus Christ, the sonne of David, the sonne of Abraham. Abraham begate Isaac, and Isaac begate Iacob, and Iacob begate Iudas and his brethren. And Iudas begate Phares and Zara of Thamar, and Phares begate Esrom, and Esrom begate Aram. And Aram begate Aminadab, and Aminadab begate Naasson, and Naasson begate Salmon. And Salmon begat Boos of Rachab, and Boos

The genealogie
of Christ from
Abraham to
Ioseph.

begate Obed of Ruth, and Obed begate Iesse. And Iesse begate David the King, and David the King begat Solomon of her that had bin the wife of Urias. And Solomon begat Roboam, and Roboam begate Abia, and Abia begate Asa. And Asa begate Iosaphat, and Iosaphat begate Ioram, and Ioram begate Ozias. And Ozias begat Ioatham, and Ioatham begate Achas, and Achas begate Ezekias. And Ezekias begate Manasses, and Manasses begate Amon, and Amon begate Iosias. And Iosias begate Iechonias and his brethren; about the time they were caried away to Babylon. And after they were brought to Babylon, Iechonias begat Salathiel, and Salathiel begate Zorobabel. And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begate Azor. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud. And Eliud begate Eleazar, and Eleazar begate Matthan, and Matthan begate Iacob. And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, who is called Christ. So all the generations from Abraham to David, are fourteene generations: and from David untill the carying away into Babylon, are fourteene generations: and from the carying away into Babylon unto Christ, are fourteene generations.

S. MATTHEW

CHAPTER I

Hee was conceived by the holy Ghost, and borne of the Virgin Mary when she was espoused to Ioseph.

The Angel satisfieth the misdeeming thoughts of Ioseph, and interpreteth the names of Christ.

Now the birth of Iesus Christ was on this wise: When as his mother Mary was espoused to Ioseph (before they came together) shee was found with childe of the holy Ghost. Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away privily. But while hee thought on these things, behold, the Angel of the Lord appeared unto him in a dreame, saying, Ioseph thou sonne of David, feare not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost. And she shall bring forth a sonne, and thou shalt call his Name Iesus: for hee shall save his people from their sinnes. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying,

Behold, a Virgin shall be with childe, and shall bring forth a sonne,

And they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Ioseph, being raised from sleepe, did as the Angel of the Lord had bidden him, and tooke unto him his wife: and knewe her not, till shee had brought forth her first borne sonne, and he called his name Iesus.

CHAPTER II

The Wise men out of the East, are directed to Christ by a Starre.

NOW when Iesus was borne in Bethlehem of Iudea, in the dayes of Herod the king, behold, there came Wise men from the East to Hierusalem, saying, Where is he that is borne King of the Iewes? for we have seene his Starre in the East, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Hierusalem with him. And when he had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should be borne. And they said unto him, In Bethlehem of Iudea: For thus it is written by the Prophet;

And thou Bethlehem in the land of Iuda,
Art not the least among the Princes of Iuda:
For out of thee shall come a Governour,
That shall rule my people Israel.

Then Herod, when he had privily called the Wise men, enquired of them diligently what time the Starre appeared: and he sent them to Bethlehem, and said, Goe, and search diligently for the yong child, and when ye have found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the Starre which they saw in

S. MATTHEW

the East, went before them, till it came and stood over where the young childe was. When they saw the Starre, they reioyced with exceeding great ioy.

CHAPTER II

And when they were come into the house, they saw the yong child with Mary his mother, and fell downe, and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe. And being warned of God in a dreame, that they should not returne to Herode, they departed into their owne countrey another way. And when they were departed, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise and take the young childe, and his mother, and flee into Egypt, and bee thou there untill I bring thee word: for Herode will seeke the young childe, to destroy him. When he arose, he tooke the yong childe and his mother by night, and departed into Egypt: and was there untill the death of Herode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my sonne.

They worship him, and offer their presents.

Ioseph fleeth into Egypt, with Iesus and his mother.

Then Herode, when hee saw that hee was mocked of the Wise men, was exceeding wroth, and sent forth, and slewe all the children that were in Bethlehem, and in all the coasts thereof, from two yeeres olde and under, according to the time, which he had diligently enquired of the Wise men. Then was fulfilled that which was spoken by Ieremie the Prophet, saying,

Herod slayeth the children:

In Rama was there a voice heard,
Lamentation, and weeping, and great mourning,
Rachel weeping for her children,
And would not be comforted, because they are not.

But when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt, saying, Arise, and take the yong childe and his mother, and goe into the land of Israel: for they are dead which sought the yong childes life. And he arose, and tooke the yong childe and his mother, and came into the land of Israel. But when he heard that Archelaus did reigne in Iudea in the roome of his father Herod, hee was afraid to goe thither: notwithstanding, being warned of God in a dreame, he turned aside into the parts of Galilee: and hee came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shalbe called a Nazarene.

Christ is brought backe againe into Galilee to Nazareth.

S. MATTHEW

CHAPTER III

Iohn preach-
eth: his office:
life, and Bap-
tisme.

CHAPTER III

IN those daies came Iohn the Baptist, preaching in the wilderness of Iudea, and saying, Repent yee: for the kingdome of heaven is at hand. For this is he that was spoken of by the Prophet Esaias, saying,

The voyce of one crying in the wilderness,
Prepare ye the way of the Lord,
Make his paths straight.

And the same Iohn had his raiment of camels haire, and a leatherne girdle about his loynes, and his meate was locusts and wilde hony. Then went out to him Hierusalem, and all Iudea, and all the region round about Iordane, and were baptized of him in Iordane, confessing their sinnes.

He reprehendeth the
Pharises,

But when he saw many of the Pharisees and Sadducees come to his Baptisme, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. And thinke not to say within your selves, Wee have Abraham to our father: For I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is layd unto the root of the trees: Therefore every tree which bringeth not forth good fruit, is hewen downe, and cast into the fire. I indeed baptize you with water unto repentance: but he that commeth after mee, is mightier then I, whose shooes I am not worthy to beare, hee shall baptize you with the holy Ghost, and with fire. Whose fanne is in his hand, and he will thoroughly purge his floore, and gather his wheat into the garner: but wil burne up the chaffe with unquenchable fire.

and baptizeth
Christ in
Iordane.

Then commeth Iesus from Galilee to Iordane, unto Iohn, to be baptized of him: but Iohn forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Iesus answering, said unto him, Suffer it to be so now: for thus it becommeth us to fulfill all righteousness. Then he suffered him. And Iesus, when hee was baptized, went up straightway out of the water: and loe, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And loe, a voice from heaven, saying, This is my beloved Sonne, in whom I am well pleased.

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CHAPTER IIII

CHAPTER IIII

THEN was Iesus led up of the Spirit into the wilderness, to beee tempted of the devill. And when hee had fasted forty dayes and forty nights, hee was afterward an hungred. And when the tempter came to him, hee said, If thou be the sonne of God, command that these stones beee made bread. But he answered, and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devill taketh him up into the holy Citie, and setteth him on a pinnacle of the Temple, and saith unto him, If thou beee the Sonne of God, cast thy selfe downe: For it is written,

He shall give his Angels charge concerning thee,

And in their handes they shall beere thee up,

Lest at any time thou dash thy foote against a stone.

Iesus said unto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the Devill taketh him up into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them: and saith unto him, All these things will I give thee, if thou wilt fall downe and worship me. Then saith Iesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. Then the devill leaveth him, and behold, Angels came and ministred unto him.

The Angels
minister
unto him.

Now when Iesus had heard that Iohn was cast into prison, he departed into Galilee. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the Sea coast, in the borders of Zabulon and Nephthali: that it might be fulfilled which was spoken by Esaias the Prophet, saying,

Hee dwelleth
in Capernaum,

The land of Zabulon, and the land of Nephthali,

By the way of the Sea beyond Iordane,

Galilee of the Gentiles:

The people which sate in darkenesse,

Saw great light:

And to them which sate in the region and shadow of death,

Light is sprung up.

From that time Iesus began to preach, and to say, Repent, for the kingdome of heaven is at hand.

beginneth
to preach,

And Iesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers) And he saith unto them, Follow mee: and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, hee

calleth Peter,
and Andrew,

S. MATTHEW

CHAPTER III

James, and
Iohn :
and healeth all
the diseased.

sawe other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in a ship with Zebedee their father, mending their nets : and he called them. And they immediatly left the shippe and their father, and followed him.

And Iesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing all maner of sicknesse, and all maner of disease among the people. And his fame went thorowout all Syria : and they brought unto him all sicke people that were taken with diverse diseases and torments, and those which were possessed with devils, and those which were lunaticke, and those that had the palsie, and he healed them. And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Hierusalem, and from Iudea, and from beyond Iordane.

CHAPTER V

Christ begin-
neth his Sermon
in the Mount :

declaring who
are blessed,

AND seeing the multitudes, he went up into a mountaine : and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying,

Blessed are the poore in spirit : for theirs is the kingdome of heaven.

Blessed are they that mourne : for they shall be comforted.

Blessed are the meeke : for they shall inherit the earth.

Blessed are they which doe hunger and thirst after righteousnesse : for they shall be filled.

Blessed are the mercifull : for they shall obtaine mercie.

Blessed are the pure in heart : for they shall see God.

Blessed are the peacemakers : for they shall bee called the children of God.

Blessed are they which are persecuted for righteousness sake : for theirs is the kingdome of heaven. Blessed are ye, when men shall revile you, and persecute you, and shal say all manner of evill against you falsly for my sake. Reioyce, and be exceeding glad : for great is your reward in heaven : For so persecuted they the Prophets which were before you.

who are the salt
of the earth,
the light of
the world,
the citie
on an hill,
the candle :

Yee are the salt of the earth : But if the salt have lost his savour, wherewith shall it be salted ? It is thenceforth good for nothing, but to be cast out, and to be troden under foote of men. Yee are the light of the world. A citie that is set on an hill, cannot be hid. Neither doe men light a candle, and put it under a bushell : but on a candlesticke, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heaven.

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Thinke not that I am come to destroy the lawe or the Prophets. I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth passe, one iote or one tittle, shall in no wise passe from the law, till all be fulfilled. Whosoever therfore shall breake one of these least commaundements, and shall teach men so, he shall be called the least in the kingdome of heaven: but whosoever shall doe, and teach them, the same shall be called great in the kingdome of heaven. For I say unto you, That except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharisees, yee shall in no case enter into the kingdome of heaven.

CHAPTER
V

that he came to
fulfill the Law:

Yee have heard, that it was saide by them of old time, Thou shalt not kill: and, Whosoever shall kill, shalbe in danger of the iudgement. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Iudgement: and whosoever shall say to his brother, Racha, shal be in danger of the counsell: but whosoever shall say, Thou foole, shalbe in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee: leave there thy gift before the altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversarie quickly, whiles thou art in the way with him: least at any time the adversarie deliver thee to the iudge, and the iudge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no meanes come out thence, till thou hast payd the uttermost farthing.

what it is
to kill,

Yee have heard that it was said by them of old time, Thou shalt not commit adulterie. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart. And if thy right eie offend thee, plucke it out, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath beene said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marie her that is divorced, committeth adulterie.

to commit
adulterie,

Againe, yee have heard that it hath beene said by them of old time, Thou shalt not forswear thy selfe, but shalt performe unto the Lord thine othes. But I say unto you, Swear not at all,

to sweare:

S. MATTHEW

CHAPTER V

neither by heaven, for it is Gods throne: nor by the earth, for it is his footstoole: neither by Hierusalem, for it is the citie of the great king. Neither shalt thou sweare by thy head, because thou canst not make one haire white or blacke. But let your communication bee Yea, yea: Nay, nay: For whatsoever is more then these, commeth of evill.

Exhorteth to
suffer wrong,

Yee have heard that it hath beene said, An eie for an eie, and a tooth for a tooth. But I say unto you, that yee resist not evill: but whosoever shall smite thee on thy right cheeke, turne to him the other also. And if any man will sue thee at the law, and take away thy coate, let him have thy cloake also. And whosoever shall compell thee to goe a mile, goe with him twaine. Give to him that asketh thee: and from him that would borrow of thee, turne not thou away.

to love even
our enemies,

Yee have heard, that it hath beene said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which despitefully use you, and persecute you: that yee may be the children of your father which is in heaven: for he maketh his sunne to rise on the evill and on the good, and sendeth raine on the iust, and on the uniuert. For if yee love them which love you, what reward have yee? Doe not even the Publicanes the same? And if yee salute your brethren only, what do you more then others? Doe not even the Publicanes so? Be yee therefore perfect, even as your father, which is in heaven, is perfect.

and to labour
after perfect-
nesse.

CHAPTER VI

Christ continu-
eth his Sermon
in the Mount,
speaking of
almes,

TAKE heed that yee doe not your almes before men, to be seene of them: otherwise yee have no reward of your father which is in heaven. Therefore, when thou doest thine almes, doe not sound a trumpet before thee, as the hypocrites doe, in the Synagogues, and in the streetes, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest almes, let not thy left hand know, what thy right doeth: that thine almes may be in secret: And thy father which seeth in secret, himselfe shall reward thee openly.

prayer,

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seene of men. Verily I say unto you, they have their reward. But thou when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret,

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CHAPTER VI

shall reward thee openly. But when yee pray, use not vaine repetitions, as the heathen doe. For they thinke that they shall be heard for their much speaking. Be not yee therefore like unto them: For your father knoweth what things yee have neede of, before yee aske him. After this maner therefore pray yee: Our father which art in heaven, hallowed be thy name. Thy kingdome come. Thy will be done, in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evill: For thine is the kingdome, and the power, and the glory, for ever, Amen. For, if yee forgive men their trespasses, your heavenly father will also forgive you. But, if yee forgive not men their trespasses, neither will your father forgive your trespasses. forgiving our brethren,

Moreover, when yee fast, be not as the Hypocrites, of a sad countenance: for they disfigure their faces, that they may appeare unto men to fast: Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face: that thou appeare not unto men to fast, but unto thy father which is in secret: and thy father which seeth in secret, shall reward thee openly. fasting,

Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where theeves breake thorow, and steale. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where theeves doe not breake thorow, nor steale. For where your treasure is, there will your heart be also. The light of the body is the eye: If therefore thine eye be single, thy whole body shalbe full of light. But if thine eye be evill, thy whole body shall be full of darknesse. If therfore the light that is in thee be darkenesse, how great is that darkenesse? where our treasure is to be layed up,

No man can serve two masters: for either he will hate the one and love the other, or else hee will holde to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what yee shall eate, or what ye shall drinke, nor yet for your body, what yee shall put on: Is not the life more then meate? and the body then raiment? Behold the fowles of the aire: for they sow not, neither doe they reape, nor gather into barnes, yet your heavenly father feedeth them. Are yee not much better then they? Which of you by taking thought, can adde one cubite unto his stature? And why take ye thought for raiment? Consider the lillies of the field, how they grow: they toile not, neither doe they spinne. And yet I say unto you, that even Solomon in all his glory, was not arayed like one of these. Wherefore, if God so clothe the grasse of the field, of serving God, and Mammon, Exhorteth not to bee carefull for worldly things:

S. MATTHEW

CHAPTER VI

but to seeke
Godskingdome.

which to day is, and to morrow is cast into the oven: shall he not much more clothe you, O yee of little faith? Therefore take no thought, saying, What shall we eate? or, what shall we drinke? or wherewithall shall wee be clothed? (for after all these things doe the Gentiles seeke:) for your heavenly father knoweth that ye have neede of all these things. But seeke ye first the kingdome of God, and his righteousnesse, and all these things shalbe added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of it selfe: sufficient unto the day is the evil thereof.

CHAPTER VII

Christ ending
his Sermon in
the Mount, re-
prooveth rash
iudgement,

JUDGE not, that ye be not iudged. For with what iudgment ye iudge, yee shall be iudged: and with what measure ye mete, it shall be measured to you againe. And why beholdest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye? Or how wilt thou say to thy brother, Let mee pull out the mote out of thine eye, and beholde, a beame is in thine owne eye? Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearly to cast out the mote out of thy brothers eye.

Forbiddeth to
cast holy things
to dogges,

Give not that which is holy unto the dogs, neither cast ye your pearles before swine: lest they trample them under their feete, and turne againe and rent you.

Exhorteth
to prayer,

Aske, and it shalbe given you: seeke, and ye shall finde: knocke, and it shalbe opened unto you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened. Or what man is there of you, whom if his sonne aske bread, will hee give him a stone? Or if he aske a fish, will hee give him a serpent? If ye then being evill, know how to give good giftes unto your children, how much more shall your Father which is in heaven, give good things to them that aske him? Therefore all things whatsoever ye would that men should doe to you, doe ye even so to them: for this is the Law and the Prophets.

To enter in at
the strait gate,

Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which goe in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.

To beware of
false prophets,

Beware of false prophets which come to you in sheepes clothing, but inwardly they are ravening wolves. Yee shall knowe them by their fruits: Doe men gather grapes of thornes, or figges of thistles?

S. MATTHEW

Even so, every good tree bringeth forth good fruit : but a corrupt tree bringeth forth evill fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Wherefore by their fruits ye shall know them.

CHAPTER VII

Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven : but he that doth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderfull workes? And then wil I professe unto them, I never knew you : Depart from me, ye that worke iniquity.

Not to be hearers, but doers of the word:

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rocke: and the raine descended, and the floods came, and the windes blew, and beat upon that house: and it fell not, for it was founded upon a rocke. And every one that heareth these sayings of mine, and doeth them not, shall bee likened unto a foolish man, which built his house upon the sand: and the raine descended, and the floods came, and the windes blew, and beat upon that house, and it fell, and great was the fall of it. And it came to passe, when Iesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authoritie, and not as the Scribes.

like houses builded on a rocke,

And not on the sand.

CHAPTER VIII

WHEN he was come downe from the Mountaine, great multitudes folowed him. And behold, there came a leper, and worshipped him, saying, Lord, If thou wilt, thou canst make me cleane. And Iesus put forth his hand, and touched him, saying, I will, bee thou cleane. And immediatly his leprosie was cleansed. And Iesus saith unto him, See thou tell no man, but go thy way, shew thy selfe to the priest, and offer the gift that Moses commanded, for a testimonie unto them.

Christ clenseth the leper,

And when Iesus was entred into Capernaum, there came unto him a Centurion, beseeching him, and saying, Lord, my servant lieth at home sicke of the palsie, grievously tormented. And Iesus saith unto him, I will come, and heale him. The Centurion answered, and said, Lord, I am not worthy that thou shouldest come under my roofe: but speake the word onely, and my servant shalbe healed. For I am a man under authority, having souldiers under me: and I say to this man, Goe, and he goeth: and to another, Come, and he commeth: and to my servant, Doe this, and

healeth the Centurions servant,

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he doth it. When Iesus heard it, he marvelled, and said to them that followed, Verely, I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the East and West, and shal sit downe with Abraham, and Isaac, and Iacob, in the kingdome of heaven: but the children of the kingdome shall be cast out into outer darkenesse: there shalbe weeping and gnashing of teeth. And Iesus said unto the Centurion, Go thy way, and as thou hast beleevd, so be it done unto thee. And his servant was healed in the self same houre.

Peters mother
in lawe,

And when Iesus was come into Peters house, hee saw his wives mother laid, and sicke of a fever: and he touched her hand, and the fever left her: and she arose, and ministred unto them.

and many other
diseased:

When the Even was come, they brought unto him many that were possessed with devils: and hee cast out the spirits with his worde, and healed all that were sicke, that it might be fulfilled which was spoken by Esaias the Prophet, saying, Himselfe tooke our infirmities, and bare our sicknesses.

Sheweth how
he is to be
followed:

Now when Iesus saw great multitudes about him, hee gave commaundement to depart unto the other side. And a certaine Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Iesus saith unto him, The Foxes have holes, and the birds of the ayre have nests: but the sonne of man hath not where to lay his head. And another of his Disciples said unto him, Lord, suffer me first to goe, and bury my father. But Iesus said unto him, Follow me, and let the dead bury their dead.

stilteeth the
tempest on
the Sea,

And when he was entred into a ship, his Disciples followed him. And behold, there arose a great tempest in the Sea, insomuch that the ship was covered with the waves: but he was asleepe. And his Disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are yee fearefull, O yee of litle faith? Then hee arose, and rebuked the winds and the Sea, and there was a great calme. But the men marvelled, saying, What maner of man is this, that even the winds and the Sea obey him?

driveth the
devils out of
two men
possessed,

And when hee was come to the other side, into the countrey of the Gergesenes, there met him two possessed with devils, comming out of the tombes, exceeding fierce, so that no man might passe by that way. And behold, they cryed out, saying, What have we to doe with thee, Iesus thou sonne of God? Art thou come hither to torment us before the time? And there was a good way off from them, an heard of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to goe away into the herd

and suffereth
them to goe
into the swine.

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of swine. And he said unto them, Goe. And when they were come out, they went into the herd of swine : and behold, the whole herd of swine ranne violently downe a steepe place into the Sea, and perished in the waters. And they that kept them, fled, and went their waies into the citie, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole citie came out to meete Iesus : and when they saw him they besought him that hee would depart out of their coasts.

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CHAPTER IX

AND hee entred into a ship, and passed over, and came into his owne citie. And behold, they brought to him a man sicke of the palsie, lying on a bed : and Iesus seeing their faith, said unto the sicke of the palsie, Sonne, be of good cheere, thy sinnes be forgiven thee. And behold, certaine of the Scribes said within themselves, This man blasphemeth. And Iesus knowing their thoughts, said, Wherefore thinke yee evill in your hearts ? For whether is easier to say, Thy sinnes be forgiven thee : or to say, Arise, and walke ? But that yee may know that the sonne of man hath power on earth to forgive sinnes, (Then saith hee to the sicke of the palsie) Arise, take up thy bed, and goe unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men.

Christ curing
one sicke of
the palsey,

And as Iesus passed forth from thence, he saw a man named Matthew, sitting at the receite of custome : and he saith unto him, Follow me. And he arose and followed him.

Matthew
from the receite
of custome,

And it came to passe, as Iesus sate at meate in the house, behold, many publicanes and sinners, came and sate downe with him and his Disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicanes and sinners ? But when Iesus heard that, hee said unto them, They that be whole neede not a Physicion, but they that are sicke. But goe ye and learne what that meaneth, I will have mercy and not sacrifice : for I am not come to call the righteous, but sinners to repentance.

eateth with
Publicanes,
and sinners,

Then came to him the disciples of Iohn, saying, Why doe we and the Pharisees fast oft, but thy disciples fast not ? And Iesus saide unto them, Can the children of the bride-chamber mourne, as long as the bridegrome is with them ? But the dayes will come when the bridegrome shall bee taken from them, and then shall they fast. No man putteth a piece of new cloth unto an olde garment : for that which is put in to fill it up, taketh from the garment, and the

defendeth his
Disciples for
not fasting,

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rent is made worse. Neither doe men put new wine into old bottels: else the bottels breake, and the wine runneth out, and the bottels perish: but they put new wine into new bottels, and both are preserved.

While hee spake these things unto them, beholde, there came a certaine ruler and worshipped him, saying, My daughter is even now dead: but come, and lay thy hand upon her, and she shall live. And Iesus arose, and followed him, and so did his disciples.

cureth the
bloody issue,

(And behold, a woman which was diseased with an issue of blood twelve yeeres, came behinde him, and touched the hemme of his garment. For she said within her selfe, If I may but touch his garment, I shall be whole. But Iesus turned him about, and when he saw her, he said, Daughter, bee of good comfort, thy faith hath made thee whole. And the woman was made whole from that houre.) And when Iesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place, for the mayd is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke her by the hand: and the mayd arose. And the fame hereof went abroad into all that land.

raiseth from
death Iairus
daughter,

giveth sight to
two blind men,

And when Iesus departed thence, two blinde men followed him, crying, and saying, Thou sonne of David, have mercy on us. And when he was come into the house, the blinde men came to him: and Iesus saith unto them, Beleeve ye that I am able to doe this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith, bee it unto you. And their eyes were opened: and Iesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.

healeth a dumbe
man possessed
of a devil,

As they went out, beholde, they brought to him a dumbe man possessed with a devill. And when the devil was cast out, the dumbe spake, and the multitudes marveled, saying, It was never so seene in Israel. But the Pharisees said, He casteth out the devils through the prince of the devils. And Iesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing every sicknesse, and every disease among the people.

and hath com-
passion of the
multitude.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheepe having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that hee will send forth labourers into his harvest.

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CHAPTER X

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AND when hee had called unto him his twelve disciples, he gave them power against uncleane spirits, to cast them out, and to heale all maner of sicknesse, and all maner of disease. Now the names of the twelve Apostles are these: The first, Simon, who is called Peter, and Andrew his brother, Iames the sonne of Zebedee, and Iohn his brother: Philip, and Bartholomew, Thomas, and Matthew the Publicane, Iames the sonne of Alpheus, and Lebbeus, whose surname was Thaddeus: Simon the Canaanite, and Iudas Iscariot, who also betrayed him. These twelve Iesus sent forth, and commanded them, saying, Goe not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but goe rather to the lost sheepe of the house of Israel. And as yee goe, preach, saying, The kingdome of heaven is at hand: heale the sicke, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brasse in your purses: nor scrippe for your iourney, neither two coats, neither shooes, nor yet staves: (for the worke-man is worthy of his meat.) And into whatsoever city or towne ye shall enter, inquire who in it is worthy, and there abide till yee goe thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace returne to you. And whosoever shall not receive you, nor heare your words: when yee depart out of that house, or city, shake off the dust of your feete. Verely I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of iudgment, then for that citie.

Christ sendeth
out his twelve
Apostles, en-
abling them
with power to
doe miracles,

giveth them
their charge,
teacheth them,

Behold, I send you forth as sheepe in the midst of wolves: be yee therefore wise as serpents, and harmlesse as doves. But beware of men: for they will deliver you up to the Councils, and they will scourge you in their Synagogues, and yee shall be brought before Governours and Kings for my sake, for a testimonie against them, and the Gentiles. But when they deliver you up, take no thought, how or what ye shall speake, for it shall be given you in that same houre what ye shall speake. For it is not yee that speake, but the Spirit of your Father, which speaketh in you. And the brother shall deliver up the brother to death, and the father the childe: and the children shall rise up against their parents, and cause them to be put to death. And yee shall be hated of all men for my Names sake: but he that endureth to the end, shalbe saved. But when they persecute you in this citie, flee ye into another: for verely I say unto

comforteth
them against
persecutions:

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you, ye shall not have gone over the cities of Israel, till the Sonne of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his Lord: If they have called the Master of the house Beelzebub, how much more shall they call them of his household? Feare them not therefore: for there is nothing covered, that shall not be reveiled; and hidde, that shall not be knownen. What I tell you in darkenesse, that speake yee in light: and what yee heare in the eare, that preach yee upon the house tops. And feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell. Are not two Sparrowes solde for a farthing? And one of them shall not fall on the ground without your Father. But the very haire of your head are all numbred. Feare yee not therefore, ye are of more value then many Sparrowes. Whosoever therefore shall confesse mee before men, him will I confesse also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Thinke not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a mans foes shalbe they of his owne houshold. He that loveth father or mother more then me, is not worthy of me: and he that loveth sonne or daughter more then me, is not worthy of me. And he that taketh not his crosse, and followeth after me, is not worthy of me. He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

and promiseth
a blessing to
those that re-
ceive them.

He that receiveth you, receiveth me: and he that receiveth mee, receiveth him that sent me. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man, in the name of a righteous man, shal receive a righteous mans reward. And whosoever shall give to drinke unto one of these litle ones, a cup of cold water onely, in the name of a disciple, verily I say unto you, hee shall in no wise lose his reward.

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AND it came to passe, when Iesus had made an end of commaunding his twelve Disciples, hee departed thence to teach and to preach in their cities. Now when Iohn had heard in the prison the workes of Christ, he sent two of his disciples, and said unto him, Art thou hee that should come? Or doe wee looke for another? Iesus answered and saide unto them, Go and shew Iohn againe those things which ye doe heare and see: the blind receive their sight, and the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised up, and the poore have the Gospel preached to them. And blessed is he, whosoever shal not be offended in me.

Iohn sendeth his disciples to Christ.

And as they departed, Iesus began to say unto the multitudes concerning Iohn, What went ye out into the wilderness to see? a reede shaken with the winde? But what went ye out for to see? A man clothed in soft raiment? Behold, they that weare soft cloathing, are in kings houses. But what went ye out for to see? A Prophet? yea, I say unto you, and more then a Prophet. For this is he of whom it is written,

Christs testimony concerning Iohn.

Behold, I send my messenger before thy face,
Which shall prepare thy way before thee.

Verely I say unto you, Among them that are borne of women, there hath not risen a greater then Iohn the Baptist: notwithstanding, hee that is least in the kingdome of heaven, is greater then he. And from the dayes of Iohn the Baptist, untill now, the kingdome of heaven suffereth violence, and the violent take it by force. For all the Prophets, and the Law prophecied untill Iohn. And if ye wil receive it, this is Elias which was for to come. Hee that hath eares to heare, let him heare.

But whereunto shall I liken this generation? It is like unto children, sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced: wee have mourned unto you, and ye have not lamented. For Iohn came neither eating nor drinking, and they say, He hath a devill. The sonne of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicanes and sinners: but wisdom is iustified of her children.

The opinion of the people, both concerning Iohn, and Christ.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee Chorazin, woe unto thee Bethsaida: for if the mightie workes which were done in you, had bene done in Tyre and Sidon, they would have repented long agoe in sackcloth and ashes. But I Capernaum:

Christ upbraideth the unthankfulnesse, and unrepentance of Chorazin, Bethsaida, and Capernaum:

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and praising
his fathers
wisdom in
reveiling the
Gospel to the
simple,

hee calleth to
him all such
as feeble the
burden of
their sinnes.

say unto you, It shall bee more tolerable for Tyre and Sidon at the day of iudgement, then for you. And thou Capernaum, which art exalted unto heaven, shalt be brought downe to hell: For if the mighty works which have beene done in thee, had bin done in Sodome, it would have remained untill this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of iudgment, then for thee.

At that time Iesus answered, and said, I thanke thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast reveiled them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my father: and no man knoweth the sonne but the father: neither knoweth any man the father, save the sonne, and hee to whomsoever the sonne will reveile him.

Come unto me all yee that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learne of me, for I am meeke and lowly in heart: and yee shall find rest unto your soules. For my yoke is easie, and my burden is light.

CHAPTER XII

Christ reprov-
eth the blind-
nesse of the
Pharisees con-
cerning the
breach of the
Sabbath,
by Scriptures,

by reason,

AT that time, Iesus went on the Sabbath day thorow the corne, and his Disciples were an hungred, and beganne to pluck the eares of corne, and to eate. But when the Pharises saw it, they said unto him, Behold, thy Disciples doe that which is not lawfull to doe upon the Sabbath day. But he said unto them, Have yee not read what David did when hee was an hungred, and they that were with him, how he entred into the house of God, and did eate the shew bread, which was not lawfull for him to eate, neither for them which were with him, but only for the Priests? Or have yee not read in the law, how that on the Sabbath dayes the Priests in the Temple profane the Sabbath, and are blamelesse? But I say unto you, that in this place is one greater then the Temple. But if yee had knowen what this meaneth, I will have mercy, and not sacrifice, yee would not have condemned the guiltlesse. For the sonne of man is Lord even of the Sabbath day. And when hee was departed thence, he went into their Synagogue.

And behold, there was a man which had his hand withered, and they asked him, saying, Is it lawfull to heale on the Sabbath dayes? that they might accuse him. And hee said unto them, What man shal there be among you, that shall have one sheepe: and if it fall into a pit on the Sabbath day, will hee not lay hold

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on it, and lift it out? How much then is a man better then a sheepe? Wherefore it is lawfull to doe well on the Sabbath dayes. Then saith he to the man, Stretch forth thine hand: and hee stretched it forth, and it was restored whole, like as the other.

CHAPTER XII

and by a
miracle.

Then the Pharises went out, and held a counsell against him, how they might destroy him. But when Iesus knew it, hee withdrew himselfe from thence: and great multitudes followed him, and he healed them all, and charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the Prophet, saying,

Behold, my servant whom I have chosen,
My beloved in whom my soule is well pleased:
I will put my spirit upon him,
And he shall shew iudgement to the Gentiles.
He shall not strive, nor cry,
Neither shall any man heare his voice in the streets.
A bruised reed shall he not breake,
And smoking flaxe shall he not quench,
Till he send forth iudgment unto victory.
And in his name shall the Gentiles trust.

Then was brought unto him one possessed with a devill, blinde, and dumbe: and hee healed him, insomuch that the blinde and dumbe both spake and saw. And all the people were amazed, and said, Is this the sonne of David? But when the Pharisees heard it, they said, This fellow doeth not cast out devils, but by Beelzebub the prince of the devils. And Iesus knew their thoughts, and said unto them, Every kingdome divided against it selfe, is brought to desolation: and every citie or house divided against it selfe, shall not stand. And if Satan cast out Satan, he is divided against himselfe; how shall then his kingdome stand? And if I by Beelzebub cast out devils, by whom doe your children cast them out? Therefore they shall be your Iudges. But if I cast out devils by the Spirit of God, then the kingdome of God is come unto you. Or else, how can one enter into a strong mans house, and spoile his goods, except hee first binde the strong man, and then he will spoile his house. He that is not with me, is against me: and hee that gathereth not with me, scattereth abroad.

He healeth the
man possessed
that was blind,
and dumbe.

Wherefore I say unto you, All maner of sinne and blasphemie shall be forgiven unto men: but the blasphemie against the holy Ghost, shall not bee forgiven unto men. And whosoever speaketh a word against the sonne of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be for-

Blasphemie
against the
holy Ghost
shall never
be forgiven.

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Account shalbe
made of idle
words.

He rebuketh
the unfaithfull,
who seeke after
a signe :

and sheweth
who is his
brother, sister,
and mother.

given him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good : Or else make the tree corrupt, and his fruit corrupt : For the tree is knowen by his fruit. O generation of vipers, how can ye, being evil, speake good things ? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things : and an evill man out of the evill treasure, bringeth forth evill things. But I say unto you, That every idle word that men shall speake, they shall give accompt thereof in the day of Iudgement. For by thy wordes thou shalt bee iustified, and by thy words thou shalt be condemned.

Then certaine of the Scribes, and of the Pharisees, answered, saying, Master, we would see a signe from thee. But hee answered, and said to them, An evill and adulterous generation seeketh after a signe, and there shall no signe be given to it, but the signe of the Prophet Ionas. For as Ionas was three dayes and three nights in the whales belly : so shal the sonne of man be three daies and three nights in the heart of the earth. The men of Nineve shall rise in iudgement with this generation, and shall condemne it, because they repented at the preaching of Ionas, and behold, a greater then Ionas is here. The Queene of the South shall rise up in the iudgement with this generation, and shall condemne it : for she came from the uttermost parts of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here. When the uncleane spirit is gone out of a man, hee walketh thorow dry places, seeking rest, and findeth none. Then he saith, I will returne into my house from whence I came out ; And when he is come, he findeth it emptie, swept, and garnished. Then goeth he, and taketh with himselfe seven other spirits more wicked then himselfe, and they enter in and dwell there : And the last state of that man is worse then the first. Even so shal it be also unto this wicked generation.

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speake with him. Then one saide unto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee. But he answered, and said unto him that told him, Who is my mother ? And who are my brethren ? And hee stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren. For whosoever shall doe the will of my Father which is in heaven, the same is my brother, and sister, and mother.

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THE same day went Iesus out of the house, and sate by the sea side. And great multitudes were gathered together unto him, so that hee went into a ship, and sate, and the whole multitude stood on the shore. And hee spake many things unto them in parables, saying, Behold, a sower went forth to sow. And when he sowed, some seedes fell by the wayes side, and the foules came, and devoured them up. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepenesse of earth. And when the Sunne was up, they were scorched: and because they had not root, they withered away. And some fell among thorns: and the thornes sprung up, and choked them. But other fell into good ground, and brought forth fruit, some an hundred folde, some sixtie folde, some thirty folde. Who hath eares to heare, let him heare. And the disciples came, and sayd unto him, Why speakest thou unto them in parables? He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdome of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that hee hath. Therefore speake I to them in parables: because they seeing, see not: and hearing, they heare not, neither doe they understand. And in them is fulfilled the prophecie of Esaias, which saith,

The parable of
the Sower, and
the seed:

By hearing ye shall heare, and shall not understand:
And seeing yee shall see, and shall not perceive.
For this peoples heart is waxed grosse,
And their eares are dull of hearing,
And their eyes they have closed,
Lest at any time they should see with their eyes,
And heare with their eares,
And should understand with their heart,
And should be converted,
And I should heale them.

But blessed are your eyes, for they see: and your eares, for they heare. For verely I say unto you, that many Prophets, and righteous men have desired to see those things which yee see, and have not seene them: and to heare those things which ye heare, and have not heard them.

Heare ye therefore the parable of the sower. When any one heareth the word of the kingdome, and understandeth it not, then

the exposition
of it.

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commeth the wicked one, and catcheth away that which was sown in his heart: this is hee which received seede by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with ioy receiveth it: yet hath hee not root in himselfe, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulnesse of riches choke the word, and he becommeth unfruitfull. But he that received seed into the good ground, is hee that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie, some thirty.

The parable
of the tares,

Another parable put he forth unto them, saying; The kingdome of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the housholder came, and said unto him, Sir, didst not thou sow good seede in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we goe and gather them up? But he said, Nay: lest while yee gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and binde them in bundels to burne them: but gather the wheat into my barne.

of the mustard
seed,

Another parable put he forth unto them, saying, The kingdome of heaven is like to a graine of mustard seed, which a man tooke, and sowed in his field. Which indeed is the least of al seeds: but when it is growen, it is the greatest among herbes, and becommeth a tree: so that the birds of the aire come and lodge in the branches thereof.

of the leaven,

Another parable spake he unto them, The kingdome of heaven is like unto leaven, which a woman tooke, and hid in three measures of meale, till the whole was leavened. All these things spake Iesus unto the multitude in parables, and without a parable spake hee not unto them: that it might bee fulfilled which was spoken by the Prophet, saying,

I will open my mouth in parables,

I will utter things which have bin kept secret from the foundation of the world.

Then Iesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the

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parable of the tares of the field. He answered, and said unto them, Hee that soweth the good seed, is the sonne of man. The field is the world. The good seed, are the children of the kingdome: but the tares are the children of the wicked one. The enemy that sowed them, is the devill. The harvest, is the ende of the world. And the reapers are the Angels. As therefore the tares are gathered and burnt in the fire: so shall it be in the end of this world. The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquitie: and shall cast them into a furnace of fire: there shall be wayling and gnashing of teeth. Then shall the righteous shine foorth as the Sunne, in the kingdome of their father. Who hath eares to heare, let him heare.

Againe, the kingdome of heaven is like unto treasure hid in a field: the which when a man hath found, hee hideth, and for ioy thereof goeth and selleth all that hee hath, and buyeth that field. of the hidden treasure,

Againe, the kingdome of heaven is like unto a marchant man, seeking goodly pearles: who when hee had found one pearle of great price, he went and solde all that he had, and bought it. of the pearle,

Againe, the kingdome of heaven is like unto a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sate downe, and gathered the good into vessels, but cast the bad away. So shall it be at the ende of the world: the Angels shal come forth, and sever the wicked from among the iust, and shal cast them into the furnace of fire: there shall be wailing, and gnashing of teeth. Iesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every Scribe which is instructed unto the kingdome of heaven, is like unto a man that is an housholder, which bringeth foorth out of his treasure things new and old. of the drawnet cast into the Sea,

And it came to passe, that when Iesus had finished these parables, hee departed thence. And when hee was come into his owne countrey, he taught them in their Synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the Carpenters sonne? Is not his mother called Marie? and his brethren, Iames, and Ioses, and Simon, and Iudas? And his sisters, are they not all with us? whence then hath this man all these things? And they were offended in him. But Iesus said unto them, A Prophet is not without honour, save in his owne countrey, and in his owne house. And hee did not many mighty workes there, because of their unbelief.

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Herods opinion
of Christ.

AT that time Herod the Tetrarch heard of the fame of Iesus, and said unto his servants, This is Iohn the Baptist, hee is risen from the dead, and therefore mighty workes doe shew forth themselves in him.

Wherefore Iohn
Baptist was
beheaded.

For Herode had layd hold on Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife. For Iohn said unto him, It is not lawfull for thee to have her. And when he would have put him to death, hee feared the multitude, because they counted him as a Prophet. But when Herods birth day was kept, the daughter of Herodias daunced before them, and pleased Herode. Whereupon he promised with an oath, to give her whatsoever she would aske. And she, being before instructed of her mother, said, Give me heere Iohn Baptists head in a charger. And the king was sorie: neverthesse for the othes sake, and them which sate with him at meate, he commanded it to be given her: and he sent, and beheaded Iohn in the prison. And his head was brought in a charger, and given to the Damsell: and she brought it to her mother. And his Disciples came, and took up the body, and buried it, and went and told Iesus.

Iesus depart-
eth into a
desert place:

When Iesus heard of it, he departed thence by ship, into a desert place apart: and when the people had heard thereof, they followed him on foote, out of the cities. And Iesus went forth, and saw a great multitude, and was mooved with compassion toward them, and he healed their sicke.

Where hee
feedeth five
thousand men
with five loaves,
and two fishes:

And when it was evening, his Disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may goe into the villages, and buy themselves victuals. But Iesus said unto them, They neede not depart; give yee them to eate. And they say unto him, We have heere but five loaves, and two fishes. He said, Bring them hither to me. And hee commanded the multitude to sit downe on the grasse, and tooke the five loaves, and the two fishes, and looking up to heaven, hee blessed, and brake, and gave the loaves to his Disciples, and the Disciples to the multitude. And they did all eat, and were filled: and they tooke up of the fragments that remained twelve baskets full. And they that had eaten, were about five thousand men, beside women and children.

he walketh on
the Sea to his
Disciples:

And straightway Iesus constrained his Disciples to get into a ship, and to goe before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away,

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he went up into a mountaine apart to pray : and when the evening was come, he was there alone : but the ship was now in the midst of the Sea, tossed with waves : for the wind was contrary. And in the fourth watch of the night, Iesus went unto them, walking on the Sea. And when the Disciples saw him walking on the Sea, they were troubled, saying, It is a spirit : and they cried out for feare. But straightway Iesus spake unto them, saying, Be of good cheere : it is I, be not afraid. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus. But when he saw the wind boysterous, he was afraid : and beginning to sinke, he cried, saying, Lord save me. And immediately Iesus stretched foorth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ? And when they were come into the ship, the wind ceased. Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God.

And when they were gone over, they came into the land of Genesaret. And when the men of that place had knowledge of him, they sent out into all that countrey round about, and brought unto him al that were diseased, and besought him, that they might onely touch the hemme of his garment ; and as many as touched, were made perfectly whole.

and landing at
Gennezaret,
healeth the
sicke by the
touch of the
hemme of his
garment.

CHAPTER XV

THEN came to Iesus Scribes and Pharisees, which were of Hierusalem, saying, Why do thy disciples transgresse the tradition of the Elders ? for they wash not their handes when they eat bread. But hee answered, and said unto them, Why doe you also transgresse the Commandement of God by your tradition ? For God commaunded, saying, Honour thy father and mother : And hee that curseth father or mother, let him die the death. But yee say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest bee profited by me, and honour not his father or his mother, hee shall be free. Thus have yee made the Commandement of God of none effect by your tradition. Yee hypocrites, well did Esaias prophecie of you, saying,

Christ reproveth the Scribes, and Pharisees, for transgressing Gods Commandements through their owne traditions :

This people draweth nigh unto mee with their mouth, and honoureth mee with their lips :
But their heart is farre from me.

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CHAPTER XV

teacheth how
that which
goeth into the
mouth, doeth
not defile a
man.

He healeth the
daughter of
the woman
of Canaan,

and other great
multitudes :

But in vaine they do worship me,

Teaching for doctrines, the commandements of men.

And he called the multitude, and said unto them, Heare and understand. Not that which goeth into the mouth defileth a man : but that which commeth out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying? But he answered, and said, Every plant which my heavenly father hath not planted, shalbe rooted up. Let them alone : they be blinde leaders of the blinde. And if the blinde lead the blinde, both shall fall into the ditch. Then answered Peter, and said unto him, Declare unto us this parable. And Iesus said, Are yee also yet without understanding? Doe not yee yet understand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed evill thoughts, murders, adulteries, fornications, thefts, false witnes, blasphemies. These are the things which defile a man : But to eate with unwashen hands, defileth not a man.

Then Iesus went thence, and departed into the coastes of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou sonne of David, my daughter is grievously vexed with a devill. But he answered her not a word. And his disciples came, and besought him, saying, Send her away, for she cryeth after us. But he answered, and said, I am not sent, but unto the lost sheepe of the house of Israel. Then came she, and worshipped him, saying, Lord, helpe me. But he answered, and said, It is not meete to take the childrens bread, and to cast it to dogs. And she said, Trueth Lord : yet the dogs eat of the crummes which fall from their masters table. Then Iesus answered, and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very houre. And Iesus departed from thence, and came nigh unto the sea of Galile, and went up into a mountaine, and sate downe there. And great multitudes came unto him, having with them those that were lame, blinde, dumbe, maimed, and many others, and cast them downe at Iesus feet, and he healed them : inso-much that the multitude wondred, when they saw the dumbe to speake, the maimed to be whole, the lame to walke, and the blind to see : and they glorified the God of Israel.

Then Iesus called his disciples unto him, and said, I have com-

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passion on the multitude, because they continue with me now three dayes, and have nothing to eate : and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude ? And Iesus saith unto them, How many loaves have yee ? And they said, Seven, and a few little fishes. And hee commaunded the multitude to sit downe on the ground. And he tooke the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eate, and were filled : and they tooke up of the broken meate that was left, seven baskets full. And they that did eat, were foure thousand men, beside women and children. And he sent away the multitude, and tooke ship, and came into the coasts of Magdala.

CHAPTER XV

and with seven loaves and a few little fishes feedeth foure thousand men, beside women and children.

CHAPTER XVI

THE Pharises also, with the Sadduces, came, and tempting, desired him that hee would shew them a signe from heaven. The Pharises require a signe.

He answered, and said unto them, When it is evening, yee say, It will bee faire weather : for the skie is red. And in the morning, It will be foule weather to day : for the skie is red and lowring. O ye hypocrites, yee can discerne the face of the skie, but can ye not discerne the signes of the times ? A wicked and adulterous generation seeketh after a signe, and there shall no signe be given unto it, but the signe of the Prophet Ionas. And hee left them, and departed. And when his disciples were come to the other side, they had forgotten to take bread.

Then Iesus said unto them, Take heed and beware of the leaven of the Pharises, and of the Sadduces. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Iesus perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread ? Doe ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye tooke up ? Neither the seven loaves of the foure thousand, and how many baskets ye tooke up ? How is it that ye doe not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharises, and of the Sadduces ? Then understood they how that he bade them not beware of the leaven of bread : but of the doctrine of the Pharisees, and of the Sadduces.

When Iesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom doe men say, that I, the sonne of man, The peoples opinion of Christ,

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CHAPTER XVI

and Peters confession of him.

am? And they said, Some say that thou art Iohn the Baptist, some Elias, and others Ieremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered, and said, Thou art Christ the sonne of the living God. And Iesus answered, and said unto him, Blessed art thou Simon Bar Iona: for flesh and blood hath not reueiled it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rocke I will build my Church: and the gates of hell shall not preuaile against it. And I will give unto thee the keyes of the kingdome of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: whatsoever thou shalt loose on earth, shall be loosed in heaven. Then charged hee his disciples that they should tel no man that he was Iesus the Christ.

Iesus foresheweth his death,

From that time forth began Iesus to shew unto his disciples, how that he must goe unto Hierusalem, and suffer many things of the Elders and chiefe Priests and Scribes, and be killed, and be raised againe the third day. Then Peter tooke him, and began to rebuke him, saying, Be it farre from thee Lord: This shal not be unto thee. But he turned, and said unto Peter, Get thee behind mee, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Reprooving Peter for dissuading him from it:

And admonisheth those that will follow him, to beare the Crosse.

Then said Iesus unto his disciples, If any man will come after me, let him denie himselfe, and take up his crosse, and follow me. For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall finde it. For what is a man profited, if hee shal gaine the whole world, and lose his owne soule? Or what shall a man give in exchange for his soule? For the sonne of man shall come in the glory of his father, with his Angels: and then he shall reward every man according to his works. Verely I say unto you, There be some standing here, which shall not taste of death, till they see the Sonne of man comming in his Kingdome.

CHAPTER XVII

The transfiguration of Christ.

AND after sixe dayes, Iesus taketh Peter, Iames, and Iohn his brother, and bringeth them up into an high mountaine apart, and was transfigured before them, and his face did shine as the Sunne, and his raiment was white as the light. And behold, there appeared unto them Moses, and Elias, talking with him. Then answered Peter, and saide unto Iesus, Lord, it is good for us to be here: If thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias. While he yet

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spake, behold, a bright cloud overshadowed them : and behold a voyce out of the cloude, which saide, This is my beloved sonne, in whom I am well pleased : heare ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Iesus came and touched them, and said, Arise, and be not afraid. And when they had lift up their eyes, they saw no man, save Iesus only. And as they came downe from the mountaine, Iesus charged them, saying, Tell the vision to no man, until the sonne of man bee risen againe from the dead. And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Iesus answered, and said unto them, Elias truely shall first come, and restore all things : but I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed : Likewise shall also the Son of man suffer of them. Then the Disciples understood that he spake unto them of Iohn the Baptist.

And when they were come to the multitude, there came to him a certaine man, kneeling downe to him, and saying, Lord, have mercie on my sonne, for he is lunatike, and sore vexed : for oft times he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Iesus answered, and said, O faithlesse and perverse generation, how long shall I bee with you? howe long shal I suffer you? bring him hither to me. And Iesus rebuked the devill, and hee departed out of him : and the childe was cured from that very houre. Then came the Disciples to Iesus apart, and said, Why could not we cast him out? And Iesus said unto them, Because of your unbelieve : for verily I say unto you, If yee have faith as a graine of mustard seed, yee shall say unto this mountaine; Remove hence to yonder place : and it shall remove, and nothing shall be impossible unto you. Howbeit, this kind goeth not out, but by prayer and fasting.

And while they abode in Galilee, Iesus said unto them, The sonne of man shall be betraied into the hands of men : and they shall kill him, and the third day he shall be raised againe : And they were exceeding sorie.

And when they were come to Capernaum, they that received tribute money, came to Peter, and said, Doeth not your master pay tribute? Hee saith, Yes. And when hee was come into the house, Iesus prevented him, saying, What thinkest thou, Simon? of whom doe the kings of the earth take custome or tribute? of their owne children, or of strangers? Peter saith unto him, Of strangers. Iesus saith unto him, Then are the children free. Notwithstanding, least we should offend them, goe thou to the Sea, and cast an

He healeth
the lunatike,

foretelleth his
owne passion,

and payeth
tribute.

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CHAPTER XVII

hooke, and take up the fish that first commeth up : and when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me, and thee.

CHAPTER XVIII

Christ warneth
his Disciples to
be humble and
harmelesse :

AT the same time came the Disciples unto Iesus, saying, Who is the greatest in the Kingdome of heaven ? And Iesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except yee be converted, and become as little children, yee shall not enter into the kingdome of heaven. Whosoever therefore shall humble himselfe as this little childe, the same is greatest in the Kingdome of heaven. And who so shall receive one such little child in my name, receiveth me. But who so shall offend one of these little ones which beleeve in me, it were better for him that a milstone were hanged about his necke, and that hee were drowned in the depth of the Sea.

To avoide
offences, and
not to despise
the little ones :

Woe unto the world because of offences : for it must needs be that offences come : but wo to that man by whom the offence commeth. Wherefore if thy hand or thy foote offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather then having two hands or two feete, to be cast into everlasting fire. And if thine eie offend thee, plucke it out, and cast it from thee : it is better for thee to enter into life with one eie, rather then having two eies, to be cast into hell fire. Take heed that yee despise not one of these little ones : for I say unto you, that in heaven their Angels do alwaies behold the face of my father which is in heaven. For the sonne of man is come to save that which was lost. How thinke yee ? if a man have an hundred sheepe, and one of them be gone astray, doth he not leave the ninetie and nine, and goeth into the mountaines, and seeketh that which is gone astray ? And if so be that he find it, Verily I say unto you, hee reiocyeth more of that sheepe, then of the ninetie and nine which went not astray. Even so, it is not the will of your father which is in heaven, that one of these little ones should perish.

Teacheth howe
we are to deale
with our breth-
ren, when they
offend us :

Moreover, if thy brother shall trespasse against thee, goe and tell him his fault betweene thee and him alone : if he shall heare thee, thou hast gained thy brother. But if he will not heare thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if hee shall neglect to heare them, tell it unto the Church : But if he neglect to heare the Church, let him be unto thee as an heathen man, and

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a Publicane. Verily I say unto you, Whatsoever ye shall binde on earth, shall bee bound in heaven : and whatsoever yee shall loose on earth, shall bee loosed in heaven. Againe I say unto you, that if two of you shall agree on earth as touching any thing that they shall aske, it shall bee done for them of my father which is in heaven. For where two or three are gathered together in my Name, there am I in the midst of them.

CHAPTER XVIII

Then came Peter to him, and said, Lord, how oft shall my brother sinne against mee, and I forgive him ? till seven times ? And how oft to forgive them :
Jesus saith unto him, I say not unto thee, Untill seven times : but, Untill seventie times seven.

Therefore is the kingdome of heaven likened unto a certaine king, which would take accompt of his servants. And when hee had begun to reckon, one was brought unto him which ought him ten thousand talents. But forasmuch as hee had not to pay, his lord commanded him to bee sold, and his wife, and children, and all that he had, and payment to be made. The servant therfore fell downe, and worshipped him, saying, Lord, have patience with mee, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which ought him an hundred pence : and hee layd handes on him, and tooke him by the throte, saying, Pay mee that thou owest. And his fellow servant fell downe at his feete, and besought him, saying, Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till hee should pay the debt. So when his fellow-servants saw what was done, they were very sorie, and came, and told unto their lord all that was done. Then his lord, after that hee had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me : shouldest not thou also have had compassion on thy fellow-servant, even as I had pitie on thee ? And his lord was wroth, and delivered him to the tormentors, till hee should pay all that was due unto him. So likewise shall my heavenly Father doe also unto you, if yee from your hearts forgive not every one his brother their trespasses. Which hee setteth forth by a parable of the King, that tooke account of his servants,

And punished him, who shewed no mercie to his fellowe.

CHAPTER XIX

AND it came to passe, that when Iesus had finished these sayings, he departed from Galilee, and came into the coastes of Iudea, beyond Iordane : and great multitudes followed him, and he healed them there. Christ healeth the sicke :

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CHAPTER XIX

answereth the
Pharisees con-
cerning divorce-
ment :

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawfull for a man to put away his wife for every cause? And hee answered, and said unto them, Have ye not read, that he which made them at the beginning, made them male and female? And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twaine shalbe one flesh. Wherefore they are no more twaine, but one flesh. What therefore God hath ioyned together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? Hee saith unto them, Moses, because of the hardnesse of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

sheweth when
marriage is
necessary :

His disciples say unto him, If the case of the man be so with his wife, it is not good to marrie. But hee said unto them, All men cannot receive this saying, save they to whom it is given. For there are some Eunuches, which were so borne from their mothers wombe: and there are some Eunuches, which were made Eunuches of men: and there be Eunuches, which have made themselves Eunuches for the kingdome of heavens sake. He that is able to receive it, let him receive it.

receiveth little
children :

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Iesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdome of heaven. And he laide his hands on them, and departed thence.

instructeth the
yong man how
to attaine
eternall life,

And behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternall life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandements. He saith unto him, Which? Iesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steale, Thou shalt not beare false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thy selfe. The young man saith unto him, All these things have I kept from my youth up: what lacke I yet? Iesus said unto him, If thou wilt be perfect, goe and sell that thou hast, and give to the poore, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowfull: for he had great possessions.

and how to
be perfect :

Then said Iesus unto his disciples, Verely I say unto you, that a

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rich man shall hardly enter into the kingdome of heaven. And againe I say unto you, It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdome of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Iesus beheld them, and said unto them, With men this is impossible, but with God al things are possible.

CHAPTER XIX

telleth his disciples how hard it is for a rich man to enter into the kingdom of God,

Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore? And Iesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Sonne of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, iudging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherite everlasting life. But many that are first, shall be last, and the last shall be first.

and promiseth reward to those that forsake any thing, to follow him.

CHAPTER XX

FOR the kingdome of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when hee had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third houre, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Againe he went out about the sixth and ninth houre, and did likewise. And about the eleventh houre, he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his Steward, Call the labourers, and give them their hire, beginning from the last, unto the first. And when they came that were hired about the eleventh houre, they received every man a penie. But when the first came, they supposed that they should have received more, and they likewise received every man a penie. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one houre, and thou hast made them equall unto us, which have borne the burden, and heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst

Christ by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man:

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CHAPTER XX

Foretelleth
his passion :

By answering
the mother of
Zebedeus chil-
dren, teacheth
his disciples
to be lowly :

and giveth two
blinde men
their sight.

not thou agree with me for a penie? Take that thine is, and goe thy way, I will give unto this last, even as unto thee. Is it not lawfull for mee to doe what I wil with mine owne? Is thine eye evill, because I am good? So the last shall be first, and the first last: for many bee called, but fewe chosen.

And Iesus going up to Hierusalem, tooke the twelve disciples apart in the way, and said unto them, Behold, we goe up to Hierusalem, and the Sonne of man shall be betraied unto the chiefe Priests, and unto the Scribes, and they shall condemne him to death, and shal deliver him to the Gentiles to mocke, and to scourge, and to crucifie him: and the third day he shall rise againe.

Then came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant, that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdome. But Iesus answered, and said, Ye know not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I am baptized with? They say unto him, We are able. And he saith unto them, Yee shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my father. And when the ten heard it, they were moved with indignation against the two brethren. But Iesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authoritie upon them. But it shall not be so among you: But whosoever will bee great among you, let him be your minister. And whosoever will be chiefe among you, let him be your servant. Even as the Sonne of man came not to be ministred unto, but to minister, and to give his life a ransom for many. And as they departed from Hiericho, a great multitude followed him.

And behold, two blind men sitting by the way side, when they heard that Iesus passed by, cried out, saying, Have mercie on us, O Lord, thou sonne of David. And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, Have mercie on us, O Lord, thou sonne of David. And Iesus stood still, and called them, and saide, What will yee that I shall doe unto you? They say unto him, Lord, that our eyes may be opened. So Iesus had compassion on them, and touched their eyes: and immediatly their eyes received sight, and they followed him.

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CHAPTER XXI

CHAPTER XXI

AND when they drewe nigh unto Hierusalem, and were come to Bethphage, unto the mount of Olives, then sent Iesus two Disciples, saying unto them, Goe into the village over against you, and straightway yee shall find an Asse tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, yee shall say, The Lord hath need of them, and straightway hee will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying,

Tell yee the daughter of Sion,
Behold, thy king commeth unto thee,
Meeke, and sitting upon an Asse,
And a colt, the foale of an Asse.

And the Disciples went, and did as Iesus commanded them, and brought the Asse, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut downe branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the sonne of David: Blessed is he that commeth in the Name of the Lord, Hosanna in the highest. And when hee was come into Hierusalem, all the citie was mooved, saying, Who is this? And the multitude said, This is Iesus the Prophet of Nazareth of Galilee.

And Iesus went into the temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that solde doves, and said unto them, It is written, My house shall be called the house of prayer, but yee have made it a denne of theeves. And the blind and the lame came to him in the Temple, and he healed them. And when the chiefe Priests and Scribes saw the wonderfull things that he did, and the children crying in the temple, and saying, Hosanna to the sonne of David, they were sore displeased, and said unto him, Hearest thou what these say? And Iesus saith unto them, Yea, have yee never read, Out of the mouth of babes and sucklings thou hast perfected praise?

And he left them, and went out of the citie into Bethany, and he lodged there. Now in the morning, as hee returned into the citie, hee hungred. And when he saw a figge tree in the way, hee came to it, and found nothing thereon but leaves only, and said unto it, Let no fruite growe on thee hence forward for ever. And presently the figge tree withered away. And when the Disciples saw it, they marveiled, saying, How soone is the figge tree withered

Christ rideth
into Hierusalem
upon an asse,

driveth the
buyers and
sellers out of
the Temple,

curseth the
fig-tree,

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CHAPTER XXI

putteth to
silence the
Priests and
Elders,

and rebuketh
them by the
similitude of
the two sonnes,

and the hus-
bandmen, who
slew such as
were sent
unto them,

away? Iesus answered, and said unto them, Verily I say unto you, if yee have faith, and doubt not, yee shall not onely doe this which is done to the figge tree, but also, if ye shall say unto this mountaine, Be thou removed, and be thou cast into the Sea, it shall be done. And all things whatsoever yee shall aske in prayer, beleev-
ing, ye shall receive.

And when he was come into the temple, the chiefe Priests and the Elders of the people came unto him as he was teaching, and said, By what authoritie doest thou these things? and who gave thee this authoritie? And Iesus answered, and said unto them, I also will aske you one thing, which if ye tell me, I in like wise will tell you by what authoritie I doe these things. The baptisme of Iohn, whence was it? from heaven, or of men? and they reasoned with themselves saying, If we shall say, From heaven, hee will say unto us, Why did ye not then beleeeve him? But if we shall say, Of men, we feare the people, for all hold Iohn as a Prophet. And they answered Iesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authoritie I doe these things.

But what thinke you? A certaine man had two sonnes, and he came to the first, and said, Sonne, goe worke to day in my vineyard. He answered, and said, I will not: but afterward he repented, and went. And hee came to the second, and said likewise: and hee answered, and said, I goe sir, and went not. Whether of them twaine did the will of his father? They say unto him, The first. Iesus saith unto them, Verely I say unto you, that the Publicanes and the harlots go into the kingdome of God before you. For Iohn came unto you in the way of righteousness, and ye beleevd him not: but the Publicanes and the harlots beleevd him. And ye when ye had scene it, repented not afterward, that ye might beleeeve him.

Heare another parable. There was a certaine house-holder, which planted a Vineyard, and hedged it round about, and digged a wine-presse in it, and built a tower, and let it out to husbandmen, and went into a farre countrey. And when the time of the fruite drew neere, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen tooke his servants, and beat one, and killed another, and stoned another. Againe hee sent other servants, moe then the first, and they did unto them likewise. But last of all, he sent unto them his sonne, saying, They will reverence my sonne. But when the husbandmen saw the sonne, they said among themselves, This is the heire, come, let us kill him, and let us sease on his inheritance. And they caught him, and cast him out of the Vineyard, and slew him. When

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the Lord therefore of the Vineyard commeth, what will he doe unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his Vineyard unto other husbandmen, which shall render him the fruits in their seasons. Iesus saith unto them, Did ye never reade in the Scriptures,

The stone which the builders reiected,

The same is become the head of the corner?

This is the Lords doing,

And it is marveilous in our eyes.

Therefore say I unto you, the kingdome of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shalbe broken: but on whom soever it shall fall, it will grinde him to powder. And when the chiefe Priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they tooke him for a Prophet.

CHAPTER XXI

CHAPTER XXII

AND Iesus answered, and spake unto them againe by parables, and said, The Kingdome of heaven is like unto a certaine King, which made a marriage for his sonne, and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again, hee sent foorth other servants, saying, Tell them which are bidden, Beholde, I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their wayes, one to his farme, another to his merchandize: and the remnant tooke his servants, and intreated them spitefully, and slew them. But when the king heard thereof, he was wroth, and hee sent foorth his armies, and destroyed those murderers, and burnt up their citie. Then saith hee to his servants, The wedding is ready, but they which were bidden, were not worthy. Goe yee therefore into the high wayes, and as many as yee shall finde, bid to the marriage. So those servants went out into the high wayes, and gathered together all as many as they found, both bad and good, and the wedding was furnished with ghests.

The parable of
the marriage
of the Kings
sonne.

The vocation of
the Gentiles.

And when the King came in to see the guests, hee sawe there a man, which had not on a wedding garment, and hee sayth unto him, Friend, how camest thou in hither, not having a wedding garment? And hee was speechlesse. Then said the king to the servants, Binde him hand and foot, and take him away, and cast

The punish-
ment of him
that wanted
the wedding
garment.

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CHAPTER XXII

Tribute ought
to be payed
to Cæsar.

him into outer darkenesse, there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Then went the Pharises, and tooke counsell, how they might intangle him in his talke. And they sent out unto him their disciples, with the Herodians, saying, Master, wee know that thou art true, and teachest the way of God in trueth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawfull to give tribute unto Cesar, or not? But Iesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a peny. And he sayth unto them, Whose is this image and superscription? They say unto him, Cesars. Then sayth he unto them, Render therefore unto Cesar, the things which are Cesars: and unto God, the things that are Gods. When they had heard these wordes, they marveled, and left him, and went their way.

Christ con-
futeth the
Sadducees
for the
Resurrection:

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marrie his wife, and raise up seed unto his brother. Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of al the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her. Iesus answered, and said unto them, Yee doe erre, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine.

answereth the
Lawyer, which
is the first and
great Com-
mandement:

But when the Pharises had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great Commandement in the Law? Iesus sayd unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and great Commandement. And the second is like unto it, Thou shalt love thy neighbour as thy selfe. On these two Commandements hang all the Law and the Prophets.

While the Pharises were gathered together, Iesus asked them,

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saying, What thinke yee of Christ? whose sonne is hee? They say unto him, The sonne of David. He saith unto them, How then doth David in spirit call him Lord, saying,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies thy footstoole?

If David then call him Lord, how is he his sonne? And no man was able to answere him a word, neither durst any man (from that day forth) aske him any moe questions.

CHAPTER XXII

and poseth the
Pharisees about
the Messias.

CHAPTER XXIII

THEN spake Iesus to the multitude, and to his disciples, saying, The Scribes and the Pharises sit in Moses seate: all therefore whatsoever they bid you observe, that observe and doe, but doe not ye after their workes: for they say, and doe not. For they binde heauey burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not moove them with one of their fingers. But all their workes they doe, for to be seene of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost roomes at feasts, and the chiefe seats in the Synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But he not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your father which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But hee that is greatest among you, shall be your servant. And whosoever shall exalt himselfe, shall be abased: and he that shall humble himselfe, shall be exalted.

But woe unto you, Scribes and Pharisees, hypocrites; for yee shut up the kingdom of heaven against men: For yee neither goe in your selves, neither suffer ye them that are entring, to goe in. Woe unto you Scribes and Pharisees, hypocrites; for yee deuoure widowes houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. Woe unto you Scribes and Pharises, hypocrites; for yee compasse Sea and land to make one Proselyte, and when hee is made, yee make him two fold more the childe of hell then your selves. Woe unto you, yee blind guides, which say, Whosoever shall sweare by the Temple, it is nothing: but whosoever shal sweare by the gold of the Temple, he is a debter. Ye fooles and blind: for whether is greater, the gold, or the Temple that sanctifieth the gold? And whosoever shall sweare by the Altar, it is nothing: but whosoever

Christ admonisheth the people to follow the good doctrine, not the evill examples of the Scribes and Pharises. His disciples must beware of their ambition.

Hee denounceth eight woes against their hypocrisie and blindness:

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CHAPTER XXIII

swareth by the gift that is upon it, he is guiltie. Ye fooles and blind : for whether is greater, the gift, or the Altar that sanctifieth the gift ? Who so therefore shall sweare by the Altar, sweareth by it, and by all things thereon. And who so shall sweare by the Temple, sweareth by it, and by him that dwelleth therein. And he that shall sweare by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you Scribes and Pharisees, hypocrites ; for yee pay tithe of mint, and annise, and cummine, and have omitted the weightier matters of the Law, iudgement, mercie and faith : these ought ye to have done, and not to leave the other undone. Ye blind guides, which straine at a gnat, and swallow a camel. Woe unto you Scribes and Pharisees, hypocrites ; for yee make cleane the outside of the cup, and of the platter, but within they are full of extortion and excesse. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may bee cleane also. Woe unto you Scribes and Pharisees, hypocrites, for yee are like unto whited Sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, and of all uncleannesse. Even so, yee also outwardly appeare righteous unto men, but within ye are full of hypocrisie and iniquitie. Woe unto you Scribes and Pharisees, hypocrites, because ye build the tombes of the Prophets, and garnish the sepulchres of the righteous, and say, If wee had beene in the dayes of our fathers, wee would not have bene partakers with them in the blood of the Prophets. Wherefore ye bee witnesses unto your selves, that yee are the children of them which killed the Prophets. Fil ye up then the measure of your fathers. Yee serpents, yee generation of vipers, How can yee escape the damnation of hell ?

and prophecith
of the destructi-
on of Hieru-
salem.

Wherefore behold, I send unto you Prophets, and wisemen, and Scribes, and some of them yee shall kill and crucifie, and some of them shall ye scourge in your synagogues, and persecute them from citie to citie : that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, sonne of Barachias, whom yee slew betweene the temple and the altar. Verily I say unto you, All these things shal come upon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and yee would not ? Behold, your house is left unto you desolate. For I say unto you, yee shall not see me henceforth, till ye shall say, Blessed is he that commeth in the Name of the Lord.

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CHAPTER XXIII

CHAPTER XXIII

AND Iesus went out, and departed from the temple, and his Disciples came to him, for to shew him the buildings of the temple. And Iesus said unto them, See yee not all these things? Verily I say unto you, there shall not be left heere one stone upon another, that shall not be thrown downe.

Christ fore-
telleth the de-
struction of
the temple :

And as he sate upon the mount of Olives, the Disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the signe of thy comming, and of the end of the world? And Iesus answered, and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ: and shall deceive many. And yee shall heere of warres, and rumors of warres: See that yee be not troubled: for all these things must come to passe, but the end is not yet. For nation shall rise against nation, and kingdome against kingdome, and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrowes. Then shall they deliver you up to be afflicted, and shall kill you: and yee shall be hated of all nations for my names sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false Prophets shall rise, and shall deceive many. And because iniquitie shal abound, the love of many shall waxe cold. But he that shall endure unto the end, the same shall be saved. And this Gospell of the kingdome shall be preached in all the world, for a witnesse unto al nations, and then shall the end come. When yee therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (who so readeth, let him understand.) Then let them which be in Iudea, flee into the mountaines. Let him which is on the house top, not come downe, to take any thing out of his house: neither let him which is in the field, returne backe to take his clothes. And woe unto them that are with child, and to them that give sucke in those dayes. But pray yee that your flight be not in the winter, neither on the Sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those dayes should be shortned, there should no flesh be saved: but for the elects sake, those dayes shall be shortned. Then if any man shall say unto you, Loe, heere is Christ, or there: beleeeve it not. For there shall arise false Christs, and false prophets, and shal shew great signes and wonders: insomuch that (if it were possible,) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto

what, and how
great calami-
ties shall be
before it:

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CHAPTER XXIIII

the signes of
his comming
to iudgement.

you, Behold, he is in the desert, goe not foorth : Behold, he is in the secret chambers, beleeeve it not. For as the lightening commeth out of the East, and shineth even unto the West : so shall also the comming of the Sonne of man be. For wheresoever the carkeise is, there will the Eagles be gathered together.

Immediately after the tribulation of those dayes, shall the Sunne be darkned, and the Moone shall not give her light, and the starres shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appeare the signe of the Sonne of man in heaven : and then shall all the Tribes of the earth mourne, and they shall see the Sonne of man comming in the clouds of heaven, with power and great glory. And hee shall send his Angels with a great sound of a trumpet, and they shall gather together his Elect from the foure windes, from one end of heaven to the other. Now learne a parable of the fig-tree : when his branch is yet tender, and putteth foorth leaves, yee know that Summer is nigh : so likewise yee, when ye shall see all these things, know that it is neere, even at the doores. Verely I say unto you, this generation shall not passe, till all these things be fulfilled. Heaven and earth shall passe away, but my wordes shall not passe away.

And because
that day and
houre is un-
known,

But of that day and houre knoweth no man, no, not the Angels of heaven, but my Father onely. But as the dayes of Noe were, so shall also the comming of the Sonne of man be. For as in the dayes that were before the Flood, they were eating, and drinking, marrying, and giving in mariage, untill the day that Noe entred into the Arke, and knew not untill the Flood came, and tooke them all away : so shall also the comming of the Sonne of man be. Then shall two be in the field, the one shalbe taken, and the other left. Two women shall be grinding at the mill : the one shall be taken, and the other left.

we ought to
watch like good
servants ex-
pecting every
moment our
masters com-
ming.

Watch therefore, for ye know not what houre your Lord doth come. But know this, that if the good man of the house had known in what watch the thiefe would come, he would have watched, and would not have suffered his house to be broken up. Therefore be yee also ready : for in such an houre as you thinke not, the sonne of man commeth. Who then is a faithfull and wise servant, whom his Lord hath made ruler over his houshold, to give them meat in due season ? Blessed is that servant, whome his Lord when he commeth, shall finde so doing. Verely I say unto you, that hee shal make him ruler over all his goods. But and if that evill servant shal say in his heart, My Lord delayeth his comming, and shall begin to smite his fellow servants, and to eate and drinke with the drunken : the Lord of that servant shall come in a

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day when hee looketh not for him, and in an houre that hee is not ware of: and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXIII

CHAPTER XXV

THEN shall the kingdome of heaven be likened unto ten Virgins, which tooke their lamps, and went forth to meet the bridegrome. And five of them were wise, and five were foolish. They that were foolish tooke their lampes, and tooke no oyle with them: but the wise tooke oyle in their vessels with their lampes. While the bridegrome taried, they all slumbred and slept. And at midnight there was a cry made, Behold, the bridegrome commeth, goe ye out to meet him. Then all those virgins arose, and trimmed their lampes. And the foolish said unto the wise, Give us of your oyle, for our lampes are gone out. But the wise answered, saying, Not so, lest there be not ynough for us and you, but goe ye rather to them that sell, and buy for your selves. And while they went to buy, the bridegrome came, and they that were ready, went in with him to the marriage, and the doore was shut. Afterward came also the other virgines, saying, Lord, Lord, open to us. But he answered, and said, Verely I say unto you, I know you not. Watch therefore, for ye know neither the day, nor the houre, wherein the Sonne of man commeth.

The parable
of the tenne
Virgins,

For the kingdome of heaven is as a man travailing into a farre countrey, who called his owne servants, and delivered unto them his goods: and unto one he gave five talents, to another two, and to another one, to every man according to his severall ability, and straightway tooke his iourney. Then hee that had received the five talents, went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But hee that had received one, went and digged in the earth, and hid his lordes money. After a long time, the lord of those servants commeth, and reckoneth with them. And so hee that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained besides them, five talents moe. His lord said unto him, Well done, thou good and faithfull servant, thou hast been faithfull over a few things, I wil make thee ruler over many things: enter thou into the ioy of thy lord. He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithfull servant, thou hast beene faith-

and of the
talents.

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CHAPTER XXV

full over a few things, I wil make thee ruler over many things: enter thou into the ioy of thy lord. Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sowed, and gathering where thou hast not strawed: and I was afraid, and went and hidde thy talent in the earth: loe, there thou hast that is thine. His lord answered, and said unto him, Thou wicked and slouthfull servant, thou knewest that I reape where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my comming I should have received mine owne with usurie. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shal be taken away, even that which he hath. And cast yee the unprofitable servant into outer darkenesse, there shall be weeping and gnashing of teeth.

Also the de-
scription of the
last Iudgement.

When the Sonne of man shall come in his glory, and all the holy Angels with him, then shall hee sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them one from another, as a shepheard divideth his sheepe from the goats. And he shall set the sheepe on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world. For I was an hungred, and yee gave me meate: I was thirstie, and yee gave me drinke: I was a stranger, and yee tooke me in: naked, and yee clothed me: I was sicke, and yee visited me: I was in prison, and ye came unto me. Then shal the righteous answere him, saying, Lord, when saw we thee an hungred, and fedde thee? or thirstie, and gave thee drinke? When saw wee thee a stranger, and tooke thee in? or naked, and clothed thee? Or when saw we thee sicke, or in prison, and came unto thee? And the King shall answere, and say unto them, Verely I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devill and his angels. For I was an hungred, and yee gave me no meate: I was thirstie, and ye gave me no drinke: I was a stranger, and yee tooke me not in: naked, and ye clothed mee not: sicke, and in prison, and yee visited me not. Then shall they also answere him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister unto thee? Then shall he answere them, saying, Verely, I say unto you, in as much as

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ye did it not to one of the least of these, ye did it not to me. And these shall goe away into everlasting punishment: but the righteous into life eternall.

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AND it came to passe, when Iesus had finished al these sayings, hee said unto his disciples, Ye know that after two dayes is the feast of the Passeover, and the Sonne of man is betrayed to be crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, unto the palace of the high Priest, who was called Caiaphas, and consulted that they might take Iesus by subiltie, and kill him. But they said, Not on the feast day, lest there bee an uproare among the people.

The rulers conspire against Christ.

Now when Iesus was in Bethanie, in the house of Simon the leper, there came unto him a woman, having an alabaster boxe of very precious ointment, and powred it on his head, as he sate at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have bin sold for much, and given to the poore. When Iesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good worke upon me. For ye have the poore alwayes with you, but me ye have not alwayes. For in that she hath powred this ointment on my body, shee did it for my buriall. Verely I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memoriall of her.

The woman anointeth his feet.

Then one of the twelve, called Iudas Iscariot, went unto the chiefe Priests, and said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirtie pieces of silver. And from that time he sought opportunitie to betray him.

Iudas selleth him.

Now the first day of the feast of unleavened bread, the disciples came to Iesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passeover? And he said, Goe into the citie to such a man, and say unto him, The Master saith, My time is at hand, I will keepe the Passeover at thy house with my disciples. And the disciples did, as Iesus had appointed them, and they made ready the Passeover. Now when the even was come, he sate downe with the twelve. And as they did eate, he said, Verely I say unto you, that one of you shal betray me. And they were exceeding sorowfull, and began every one of them to say unto him, Lord, Is

Christ eateth the Passeover:

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it I? And he answered and said, Hee that dippeth his hand with mee in the dish, the same shall betray me. The sonne of man goeth as it is written of him : but woe unto that man by whom the sonne of man is betrayed : It had bin good for that man, if hee had not bene borne. Then Iudas, which betrayed him, answered, and said, Master, Is it I? He said unto him, Thou hast said.

instituteth his
holy Supper :

And as they were eating, Iesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eate, this is my body. And he tooke the cup, and gave thankes, and gave it to them, saying, Drinke ye all of it : for this is my blood of the new Testament, which is shed for many for the remission of sinnes. But I say unto you, I will not drinke henceforth of this fruite of the vine, untill that day when I drinke it new with you in my fathers kingdom. And when they had sung an hymne, they went out into the mount of Olives. Then saith Iesus unto them, All ye shall be offended because of me this night, For it is written, I will smite the Shepherd, and the sheepe of the flocke shall be scattered abroad. But after I am risen againe, I will goe before you into Galilee. Peter answered, and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Iesus said unto him, Verily I say unto thee, that this night before the cocke crow, thou shalt denie me thrise. Peter said unto him, Though I should die with thee, yet will I not denie thee. Likewise also said all the Disciples.

prayeth in
the garden :

Then commeth Iesus with them unto a place called Gethsemane, and saith unto the Disciples, Sit yee heere, while I goe and pray yonder. And hee tooke with him Peter, and the two sonnes of Zebedee, and beganne to be sorrowful, and very heavie. Then saith he unto them, My soule is exceeding sorrowfull, even unto death : tary ye heere, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup passe from me : neverthelesse, not as I will, but as thou wilt. And he commeth unto the Disciples, and findeth them asleepe, and saith unto Peter, What, could ye not watch with me one houre? Watch and pray, that yee enter not into temptation : The spirit indeed is willing, but the flesh is weake. He went away againe the second time, and prayed, saying, O my father, if this cup may not passe away from me, except I drinke it, thy will be done. And he came and found them asleep againe : For their eies were heavie. And he left them, and went away againe, and prayed the third time, saying the same words. Then commeth he to his Disciples, and saith unto them, Sleepe on now, and take your rest, behold, the houre is at hand,

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and the sonne of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doeth betray me.

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And while he yet spake, loe, Iudas one of the twelve came, and with him a great multitude with swords and staves from the chiefe Priests and Elders of the people. Now he that betrayed him, gave them a signe, saying, Whomsoever I shall kisse, that same is he, hold him fast. And forthwith hee came to Iesus, and said, Haile master, and kissed him. And Iesus said unto him, Friend, Wherefore art thou come? Then came they, and laid handes on Iesus, and tooke him. And behold, one of them which were with Iesus, stretched out his hand, and drew his sword, and stroke a servant of the high Priests, and smote off his eare. Then said Iesus unto him, Put up againe thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my father, and he shall presently give me more then twelve legions of Angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same houre said Iesus to the multitudes, Are ye come out as against a thiefe with swords and staves for to take mee? I sate daily with you teaching in the Temple, and ye laide no hold on me. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the Disciples forsooke him, and fled:

And they that had laid hold on Iesus, led him away to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afarre off, unto the high Priests palace, and went in, and sate with the servants to see the end. Now the chiefe Priests and Elders, and all the councell, sought false witnessse against Iesus to put him to death, but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it in three dayes. And the high Priest arose, and said unto him, Answerest thou nothing? what is it, which these witnessse against thee? But Iesus held his peace. And the high Priest answered, and said unto him, I adiure thee by the living God, that thou tell us, whether thou bee the Christ the Sonne of God. Iesus saith unto him, Thou hast saide: Neverthelesse I say unto you, Hereafter shall yee see the Sonne of man sitting on the right hand of power, and comming in the clouds of heaven. Then the high Priest rent his clothes, saying, He hath spoken blasphemie: what further need have wee of witnessses? Behold, now ye have heard his blasphemie. What thinke ye? They answered and said, He is guiltie of death. Then did they spit in his face, and buffeted him, and others smote him

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CHAPTER XXVI

and denied
of Peter.

with the palmes of their hands, saying, Prophecie unto us, thou Christ, who is he that smote thee?

Now Peter sate without in the palace: and a damosell came unto him, saying, Thou also wast with Iesus of Galilee. But hee denied before them all, saying, I know not what thou saiest. And when he was gone out into the porch, another maide saw him, and saide unto them that were there, This fellow was also with Iesus of Nazareth. And againe hee denied with an oath, I doe not know the man. And after a while came unto him they that stood by, and saide to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. Then beganne hee to curse and to sweare, saying, I know not the man. And immediatly the cocke crew. And Peter remembered the words of Iesus, which said unto him, Before the cocke crow, thou shalt denie mee thrice. And hee went out, and wept bitterly.

CHAPTER XXVII

Christ is de-
livered bound
to Pilate.

WHEN the morning was come, all the chiefe Priests and Elders of the people, tooke counsell against Iesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.

Iudas hangeth
himselfe.

Then Iudas, which had betraied him, when he saw that hee was condemned, repented himselfe, and brought againe the thirtie pieces of silver to the chiefe Priests and Elders, saying, I have sinned, in that I have betraied the innocent blood. And they said, What is that to us? see thou to that. And hee cast downe the pieces of silver in the Temple, and departed, and went and hanged himselfe. And the chiefe Priests tooke the silver pieces, and said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsell, and bought with them the potters field, to burie strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke the thirtie pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the potters field, as the Lord appointed me.) And Iesus stood before the governour, and the governour asked him, saying; Art thou the King of the Iewes? And Iesus sayd unto him, Thou sayest. And when hee was accused of the chiefe Priests and Elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they wnesse against thee?

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CHAPTER XXVII

And he answered him to never a word : insomuch that the Governour marvelled greatly. Now at that feast the Governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Iesus, which is called Christ? For hee knew that for envie they had delivered him.

When he was set downe on the Iudgement seate, his wife sent Pilate admonished of his wife, unto him, saying, Have thou nothing to doe with that iust man : for I have suffered many things this day in a dreame, because of him. But the chiefe Priestes and Elders perswaded the multitude that they should aske Barabbas, and destroy Iesus. The Governour answered, and said unto them, Whether of the twaine will ye that I release unto you? They said, Barabbas. Pilate said unto them, What shall I doe then with Iesus, which is called Christ? They all sayde unto him, Let him be crucified. And the Governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevaile nothing, but that rather a tumult was made, hee tooke water, and washed his hands before the multitude, saying, I am innocent of the blood of this iust person : see yee to it. Then answered all the people, and said, His blood be on us, and on our children.

Then released hee Barabbas unto them, and when he had scourged Iesus, he delivered him to be crucified. Then the souldiers of the Governour tooke Iesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe.

And when they had platted a crowne of thornes, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Haile king of the Iewes. And they spit upon him, and tooke the reed, and smote him on the head. And after that they had mocked him, they tooke the robe off from him, and put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name : him they compelled to beare his Crosse. And when they were come unto a place called Golgotha, that is to say, a place of a skull,

They gave him vineger to drinke, mingled with gall : and when hee had tasted thereof, hee would not drinke. And they crucified him, and parted his garments, casting lots : that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots.

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CHAPTER XXVII

And sitting downe, they watched him there : and set up over his head, his accusation written, THIS IS IESUS THE KING OF THE IEWES. Then were there two theeves crucified with him : one on the right hand, and another on the left.

reviled,

And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the Temple, and buildest it in three dayes, save thy selfe : If thou be the Sonne of God, come downe from the Crosse. Likewise also the chiefe Priests mocking him, with the Scribes and Elders, said, He saved others, himselfe he cannot save : If he be the King of Israel, let him now come downe from the Crosse, and we will beleeeve him. He trusted in God, let him deliver him now if hee will have him : for he said, I am the Sonne of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth houre there was darkenesse over all the land unto the ninth houre. And about the ninth houre, Iesus cried with a loud voyce, saying, Eli, Eli, Lamasabachthani, that is to say, My God, my God, why hast thou forsaken mee ? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and tooke a sponge, and filled it with vineger, and put it on a reede, and gave him to drinke. The rest said, Let bee, let us see whether Elias will come to save him.

dieth, and is
buried :

Iesus, when hee had cried againe with a loud voice, yeelded up the ghost. And behold, the vaile of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the rocks rent. And the graves were opened, and many bodies of Saints which slept, arose, and came out of the graves after his resurrection, and went into the holy citie, and appeared unto many. Now when the Centurion, and they that were with him, watching Iesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truely this was the Son of God. And many women were there (beholding afarre off) which followed Iesus from Galilee, ministring unto him. Among which was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedees children. When the Even was come, there came a rich man of Arimathea, named Ioseph, who also himselfe was Iesus disciple : he went to Pilate, and begged the body of Iesus : then Pilate commanded the body to be delivered. And when Ioseph had taken the body, hee wrapped it in a cleane linnen cloth, and laide it in his owne newe tombe, which he had hewen out in the rocke : and he rolled a great stone to the doore of the sepulchre, and departed. And there

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was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

CHAPTER XXVII

Now the next day that followed the day of the preparation, the chiefe Priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three daies I wil rise againe. Command therefore that the sepulchre be made sure, untill the third day, lest his disciples come by night, and steale him away, and say unto the people, He is risen from the dead: so the last errour shalbe worse then the first. Pilate said unto them, Yee have a watch, goe your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

his Sepulchre
is sealed, and
watched.

CHAPTER XXVIII

IN the ende of the Sabbath, as it began to dawne towards the first day of the weeke, came Mary Magdalene, and the other Mary, to see the sepulchre. And behold, there was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled backe the stone from the doore, and sate upon it. His countenance was like lightning, and his raiment white as snowe. And for feare of him, the keepers did shake, and became as dead men. And the Angel answered, and said unto the women, Feare not ye: for I know that ye seeke Iesus, which was crucified. He is not here: for he is risen, as hee said: Come, see the place where the Lord lay. And goe quickly, and tell his disciples that he is risen from the dead. And behold, hee goeth before you into Galilee, there shall ye see him: loe, I have told you. And they departed quickly from the sepulchre, with feare and great ioy, and did run to bring his disciples word.

Christs resur-
rection is de-
clared by an
Angel, to the
women.

And as they went to tell his disciples, behold, Iesus met them, saying, All haile. And they came, and held him by the feet, and worshipped him. Then said Iesus unto them, Be not afraid: Goe tell my brethren that they goe into Galilee, and there shall they see me.

He himselfe
appeareth
unto them.

Now when they were going, behold, some of the watch came into the citie, and shewed unto the chiefe Priests all the things that were done. And when they were assembled with the Elders, and had taken counsell, they gave large money unto the souldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governours eares, wee will perswade him, and secure you. So they tooke the money,

The high Priests
give the soul-
diers money to
say that he was
stollen out of
his sepulchre.

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CHAPTER XXVIII

Christ appeareth to his disciples,

and sendeth them to baptize and teach all Nations.

and did as they were taught. And this saying is commonly reported among the Iewes untill this day.

Then the eleven disciples went away into Galilee, into a mountaine where Iesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Iesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

Goe ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost : teaching them to observe all things, whatsoever I have commanded you : and loe, I am with you alway, even unto the end of the world. Amen.

THE GOSPEL ACCORDING TO

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CHAPTER I

The office of Iohn the Baptist.



THE beginning of the Gospel of Iesus Christ, the Sonne of God, as it is written in the Prophets, Behold, I send my messenger before thy face,

Which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, Make his paths straight.

Iohn did baptize in the wilderness, and preach the baptisme of repentance, for the remission of sinnes. And there went out unto him all the land of Iudea, and they of Ierusalem, and were all baptized of him in the river of Iordane, confessing their sinnes. And Iohn was clothed with camels haire, and with a girdle of a skin about his loines : and he did eat locusts and wilde honie, and preached, saying, There commeth one mightier then I after me, the latchet of whose shooes I am not worthy to stoupe downe, and unloose. I indeed have baptized you with water : but hee shall baptize you with the holy Ghost. And it came to passe in those daies, that Iesus came from Nazareth

Iesus is baptized,

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CHAPTER I

of Galilee, and was baptized of Iohn in Iordane. And straightway comming up out of the water, hee saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Sonne, in whom I am well pleased. And immediatly the Spirit driveth him into the wilderness. And he was there in the wilderness fourtie daies tempted of Satan, and was with the wildbeasts, and the Angels ministred unto him. Now after that Iohn was put in prison, Iesus came into Galilee, preaching the Gospell of the kingdome of God, and saying, The time is fulfilled, and the will of God is at hand: repent ye, and beleeve the Gospell. Now as he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the Sea (for they were fishers.) And Iesus said unto them, Come ye after me; and I will make you to become fishers of men. And straightway they forsooke their nets, and followed him. And when hee had gone a little further thence, hee saw Iames the sonne of Zebedee, and Iohn his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. And they went into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught. And they were astonished at his doctrine: for hee taught them as one that had authority, and not as the Scribes. And there was in their Synagogue a man with an uncleane spirit, and he cried out, saying, Let us alone, what have we to doe with thee, thou Iesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy One of God. And Iesus rebuked him, saying, Hold thy peace, and come out of him. And when the uncleane spirit had torne him, and cried with a lowd voice, he came out of him. And they were all amased, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authoritie commandeth he even the uncleane spirits, and they doe obey him. And immediatly his fame spread abroad throughout al the region round about Galilee. And forthwith, when they were come out of the Synagogue, they entered into the house of Simon, and Andrew, with Iames and Iohn. But Simons wives mother lay sicke of a fever: and anone they tell him of her. And he came and tooke her by the hand, and lift her up, and immediatly the fever left her, and she ministred unto them. And at even, when the Sunne did set, they brought unto him all that were diseased, and them that were possessed with divels: and all the citie was gathered together at the doore. And he healed many that

tempted,

he preacheth:

calleth Peter,
Andrew, Iames
and Iohn:

healeth one
that had a
devill,

Peters mother
in law,

many diseased
persons,

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CHAPTER I

and cleanseth
the Leper.

were sicke of diuers diseases, and cast out many devils, and suffered not the devils to speake, because they knew him. And in the morning, rising up a great while before day, hee went out, and departed into a solitarie place, and there prayed. And Simon, and they that were with him, followed after him: and when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us goe into the next townes, that I may preach there also: for therefore came I forth. And he preached in their Synagogues throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, and kneeling downe to him, and saying unto him, If thou wilt, thou canst make me cleane. And Iesus mooved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou cleane. And assoone as he had spoken, immediately the leprosie departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away, and saith unto him, See thou say nothing to any man: but goe thy way, shew thy selfe to the Priest, and offer for thy clensing those things which Moses commanded, for a testimony unto them. But he went out, and beganne to publish it much, and to blase abroad the matter: insomuch that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from every quarter.

CHAPTER II

Christ healeth
one sicke of
the palsie,

AND againe hee entred into Capernaum after some dayes, and it was noysed that he was in the house. And straightway many were gathered together, insomuch that there was no roome to receive them, no not so much as about the doore: and he preached the word unto them. And they come unto him, bringing one sicke of the palsie, which was borne of foure. And when they could not come nigh unto him for preasse, they uncovered the rooffe where he was: and when they had broken it up, they let downe the bed wherin the sick of the palsie lay. When Iesus saw their faith, hee said unto the sicke of the palsie, Sonne, thy sinnes be forgiven thee. But there were certaine of the Scribes sitting there, and reasoning in their hearts, Why doeth this man thus speake blasphemies? Who can forgive sinnes but God onely? And immediatly, when Iesus perceived in his Spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sicke of the palsie, Thy sinnes be forgiven thee: or to say, Arise, and take up thy bed and walke? But that yee may know

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CHAPTER II

that the Sonne of man hath power on earth to forgive sinnes, (Hee saith to the sicke of the palsie,) I say unto thee, Arise, and take up thy bed, and goe thy way into thine house. And immediatly he arose, tooke up the bed, and went forth before them all, inso-much that they were all amazed, and glorified God, saying, Wee never saw it on this fashion. And he went forth againe by the sea side, and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alpheus sitting at the receit of Custome, and said unto him, Follow me. And he arose, and followed him. And it came to passe, that as Iesus sate at meate in his house, many Publicanes and sinners sate also together with Iesus and his disciples: for there were many, and they followed him. And when the Scribes and Pharisees saw him eate with Publicanes and sinners, they said unto his disciples, How is it that hee eateth and drinketh with Publicanes and sinners? When Iesus heard it, he saith unto them, They that are whole, have no need of the Physition, but they that are sicke: I came not to call the righteous, but sinners to repentance. And the disciples of Iohn, and of the Pharisees used to fast; and they come, and say unto him, Why doe the disciples of Iohn, and of the Pharisees fast, but thy disciples fast not? And Iesus said unto them, Can the children of the bride-chamber fast, while the Bridegrome is with them? As long as they have the Bridegrome with them, they cannot fast. But the dayes will come, when the Bridegrome shall bee taken away from them, and then shall they fast in those dayes. No man also soweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles, else the new wine doeth burst the bottles, and the wine is spilled, and the bottles will bee marred: But new wine must bee put into new bottles. And it came to passe, that he went thorow the corne fields on the Sabbath day, and his disciples began as they went, to plucke the eares of corne. And the Pharisees saide unto him, Behold, why do they on the Sabbath day that which is not lawfull? And he said unto them, Have ye never read what David did, when hee had need, and was an hungred, he, and they that were with him? How hee went into the house of God in the dayes of Abiathar the high Priest, and did eate the Shew-bread, which is not lawfull to eate, but for the Priests, and gave also to them which were with him? And hee said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Sonne of man is Lord also of the Sabbath.

calleft
Matthew from
the receit of
Custome,
eateth with
Publicanes,
and sinners,

excuseth his
disciples for
not fasting,

and for pluck-
ing the eares
of corne on the
Sabbath day.

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CHAPTER III

Christ healeth
the withered
hand,

CHAPTER III

and many other
infirmities:

Rebuketh the
uncleane
spirits:

Chooseth
his twelve
Apostles:

Convinceth the
blasphemie of
casting out
devils by
Beelzebub:

AND he entred againe into the Synagogue, and there was a man there which had a withered hand: and they watched him, whether hee would heale him on the Sabbath day, that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And hee saith unto them, Is it lawfull to doe good on the Sabbath dayes, or to doe evill? to save life, or to kill? but they held their peace. And when he had looked round about on them with anger, being grieved for the hardnesse of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. And the Pharisees went forth, and straight-way tooke counsel with the Herodians against him, how they might destroy him. But Iesus withdrew himselfe with his disciples to the Sea: and a great multitude from Galilee followed him, and from Iudea, and from Hierusalem, and from Idumea, and from beyond Iordane, and they about Tyre and Sydon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples that a small ship should wait on him, because of the multitude, lest they should throng him. For he had healed many, insomuch that they preassed upon him, for to touch him, as many as had plagues. And uncleane spirits, when they saw him, fell downe before him, and cried, saying, Thou art the Sonne of God. And he straitly charged them, that they should not make him known. And he goeth up into a mountaine, and calleth unto him whom he would: and they came unto him. And he ordeined twelve, that they should be with him, and that hee might send them forth to preach: and to have power to heale sicknesses, and to cast out devils. And Simon he surnamed Peter. And Iames the sonne of Zebedee, and Iohn the brother of Iames (and he surnamed them Boanerges, which is, The sonnes of thunder.) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Iames the sonne of Alpheus, and Thaddeus, and Simon the Canaanite, and Iudas Iscariot, which also betrayed him: and they went into an house. And the multitude commeth together againe, so that they could not so much as eate bread. And when his friends heard of it, they went out to lay hold on him, for they said, He is beside himselfe.

And the Scribes which came downe from Hierusalem, said, He hath Beelzebub, and by the prince of the devils, casteth he out devils. And he called them unto him, and said unto them in parables, Howe can Satan cast out Satan? And if a kingdome be

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divided against it selfe, that kingdome cannot stand. And if a house be divided against it selfe, that house cannot stand. And if Satan rise up against himselfe, and be divided, hee cannot stand, but hath an end. No man can enter into a strong mans house, and spoile his goods, except he will first bind the strong man, and then he will spoile his house. Verely I say unto you, All sinnes shalbe forgiven unto the sonnes of men, and blasphemies, wherewith soever they shall blaspheme: but he that shal blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternall damnation. Because they said, He hath an uncleane spirit.

CHAPTER III

There came then his brethren, and his mother, and standing without, sent unto him, calling him. And the multitude sate about him and they said unto him, Behold, thy mother and thy brethren without seeke for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sate about him, and saide, Behold my mother and my brethren. For whosoever shall doe the will of God, the same is my brother, and my sister, and mother.

and sheweth
who are his
brother, sister
and mother.

CHAPTER IIII

AND he beganne againe to teach by the Sea side: and there was gathered unto him a great multitude, so that he entred into a ship, and sate in the Sea: and the whole multitude was by the Sea on the land. And he taught them many things by parables, and said unto them in his doctrine, Hearken, Behold, there went out a sower to sow: and it came to passe as he sowed, some fell by the way side, and the foules of the aire came, and devoured it up. And some fell on stonie ground, where it had not much earth: and immediately it sprang up, because it had no depth of earth. But when the Sunne was up, it was scorched, and because it had no roote, it withered away. And some fell among thornes, and the thornes grew up, and choked it, and it yeelded no fruite. And other fell on good ground, and did yeeld fruite that sprang up, and increased, and brought forth some thirtie, and some sixtie, and some an hundred. And he said unto them, He that hath eares to heare, let him heare. And when hee was alone, they that were about him, with the twelve, asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdome of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive, and hearing they may heare, and not understand, lest at any time

The parable of
the sower,

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CHAPTER III

and the mean-
ing thereof.

they should be converted, and their sinnes should be forgiven them. And he said unto them, Know ye not this parable? And how then will you know all parables?

The Sower soweth the word. And these are they by the way side, where the word is sown, but when they have heard, Satan commeth immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stonie ground, who when they have heard the word, immediately receive it with gladnesse: and have no roote in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the words sake, immediately they are offended. And these are they which are sown among thorns: such as heare the word, and the cares of this world, and the deceitfulnesse of riches, and the lusts of other things entring in, choke the word, and it becommeth unfruitfull. And these are they which are sown on good ground, such as heare the word, and receive it, and bring forth fruit, some thirty fold, some sixtie, and some an hundred.

We must com-
municate the
light of our
knowledge
to others.

And he said unto them, Is a candle brought to be put under a bushell, or under a bed? and not to be set on a candlesticke? For there is nothing hid, which shall not be manifested: neither was any thing kept secret, but that it should come abroad. If any man have eares to heare, let him heare. And he said unto them, Take heed what you heare: With what measure ye mete, it shalbe measured to you: And unto you that heare, shal more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken, even that which he hath.

The parable of
the seede grow-
ing secretly,

And he said, So is the kingdome of God, as if a man should cast seede into the ground, and should sleepe, and rise night and day, and the seed should spring, and grow up, he knoweth not how. For the earth bringeth forth fruite of herselfe, first the blade, then the eare, after that the full corne in the eare. But when the fruite is brought forth, immediately he putteth in the sickle, because the harvest is come.

and of the
Mustard seede.

And he said, Wherunto shal we liken the kingdome of God? Or with what comparison shall we compare it? It is like a graine of mustard seed: which when it is sown in the earth, is lesse then all the seedes that be in the earth. But when it is sown, it groweth up, and becommeth greater then all herbes, and shooteth out great branches, so that the fowles of the aire may lodge under the shadow of it. And with many such parables spake hee the word unto them, as they were able to heare it. But without a parable spake he not unto them, and when they were alone, hee expounded all things to his disciples. And the

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same day, when the Even was come, he saith unto them, Let us passe over unto the other side. And when they had sent away the multitude, they tooke him, even as he was in the ship, and there were also with him other litle ships. And there arose a great storme of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship asleepe on a pillow: and they awake him, and say unto him, Master, carest thou not, that we perish? And hee arose, and rebuked the winde, and said unto the sea, Peace, be still: and the winde ceased, and there was a great calme. And he said unto them, Why are ye so fearefull? How is it that you have no faith? And they feared exceedingly, and saide one to another, What maner of man is this, that even the winde and the sea obey him?

CHAPTER

IIII

Christ stilleth
the tempest
on the Sea.

CHAPTER V

AND they came over unto the other side of the sea, into the countrey of the Gadarenes. And when hee was come out of the ship, immediatly there met him out of the tombes, a man with an uncleane spirit, who had his dwelling among the tombs, and no man could binde him, no not with chaines: because that hee had bene often bound with fetters and chaines, and the chaines had bene plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And alwayes night and day, hee was in the mountaines, and in the tombes, crying, and cutting himselfe with stones. But when hee saw Iesus afarre off, he came and worshipped him, and cried with a lowd voice, and said, What have I to doe with thee, Iesus, thou Sonne of the most high God? I adiure thee by God, that thou torment me not. (For he said unto him, Come out of the man, thou uncleane spirit.) And he asked him, What is thy name? And hee answered, saying, My name is Legion: for we are many. And hee besought him much, that he would not send them away out of the countrey. Now there was there nigh unto the mountaines a great herd of swine, feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Iesus gave them leave. And the uncleane spirits went out, and entred into the swine, and the herd ranne violently downe a steepe place into the sea (they were about two thousand) and were choked in the sea. And they that fed the swine fled, and tolde it in the citie, and in the countrey. And they went out to see what it was that was done. And they come to Iesus, and see him that was

Christ deliver-
ing the pos-
sessed of the
Legion of devils,

They enter into
the swine.

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CHAPTER V

possessed with the devill, and had the Legion, sitting, and clothed, and in his right minde: and they were afraid. And they that saw it, tolde them how it befell to him that was possessed with the devill, and also concerning the swine. And they began to pray him to depart out of their coasts. And when hee was come into the ship, he that had bene possessed with the devill prayed him that hee might bee with him. Howbeit Iesus suffered him not, but saith unto him, Goe home to thy friends, and tel them how great things the Lord hath done for thee, and hath had compassion on thee. And hee departed, and began to publish in Decapolis, how great things Iesus had done for him: and all men did marveile. And when Iesus was passed over againe by ship unto the other side, much people gathered unto him, and he was nigh unto the Sea. And behold, there commeth one of the Rulers of the Synagogue, Iairus by name, and when he saw him, he fell at his feete, and besought him greatly, saying, My litle daughter lieth at the point of death, I pray thee come and lay thy hands on her, that shee may be healed, and she shall live. And Iesus went with him, and much people followed him, and thronged him. And a certaine woman which had an issue of blood twelve yeeres, and had suffered many things of many Physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when shee had heard of Iesus, came in the prease behinde, and touched his garment. For she said, If I may touch but his clothes, I shalbe whole. And straightway the fountaine of her blood was dried up: and she felt in her body that she was healed of that plague. And Iesus immediatly knowing in himselfe that vertue had gone out of him, turned him about in the preasse, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell downe before him, and tolde him all the trueth. And he said unto her, Daughter, thy faith hath made thee whole, goe in peace, and be whole of thy plague. While hee yet spake, there came from the Ruler of the Synagogues house, certaine which said, Thy daughter is dead, why troublest thou the Master any further? Assoone as Iesus heard the word that was spoken, he saith unto the Ruler of the Synagogue, Be not afraid, onely beleeeve. And he suffered no man to follow him, save Peter, and Iames, and Iohn the brother of Iames. And hee commeth to the house of the Ruler of the Synagogue, and seeth the tumult, and them that

Hee healeth the
woman of the
bloody issue,

and raiseth
from death
Iairus his
daughter.

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CHAPTER V

wept and wailed greatly. And when he was come in, hee saith unto them, Why make yee this adoe, and weepe? the damosell is not dead, but sleepeth. And they laughed him to scorne: but when he had put them all out, hee taketh the father and the mother of the damosell, and them that were with him, and entreth in where the damosell was lying. And he tooke the damosell by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damosell (I say unto thee) Arise. And straightway the damosell arose, and walked, for shee was of the age of twelve yeeres: and they were astonished with a great astonishment. And hee charged them straitly, that no man should know it: and commanded that some thing should be given her to eate.

CHAPTER VI

AND hee went out from thence, and came into his owne country, and his disciples follow him. And when the Sabbath day was come, he began to teach in the Synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? And what wisdom is this which is given unto him, that even such mightie workes are wrought by his hands? Is not this the carpenter, the sonne of Mary, the brother of Iames and Ioses, and of Iuda, and Simon? And are not his sisters heere with us? And they were offended at him. But Iesus sayde unto them, A Prophet is not without honour, but in his owne country, and among his owne kinne, and in his owne house. And he could there doe no mightie worke, save that he laid his hands upon a few sicke folke, and healed them. And he marveiled because of their unbelieve. And he went round about the villages, teaching.

And he calleth unto him the twelve, and began to send them forth, by two and two, and gave them power over unclean spirits, and commanded them that they should take nothing for their iourney, save a staffe onely: no scrip, no bread, no money in their purse: but be shod with sandales: and not put on two coats. And he said unto them, In what place soever yee enter into an house, there abide til ye depart from that place. And whosoever shall not receive you, nor heare you, when yee depart thence, shake off the dust under your feet, for a testimonie against them: Verely I say unto you, it shalbe more tolerable for Sodom and Gomorrha in the day of iudgement, then for that citie. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oyle many, that

Christ is contemned of his cowntreymen.

He giveth the twelve power over unclean spirits.

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CHAPTER VI

Divers opinions
of Christ.

were sicke, and healed them. And king Herod heard of him (for his name was spread abroad :) and hee said that Iohn the Baptist was risen from the dead, and therefore mightie workes doe shew forth themselves in him. Others said, That it is Elias. And others said, That it is a Prophet, or as one of the Prophets. But when Herod heard thereof, he said, It is Iohn, whome I beheaded, he is risen from the dead. For Herod himselfe had sent forth and laid hold upon Iohn, and bound him in prison for Herodias sake, his brother Philips wife, for hee had married her. For Iohn had said unto Herod, It is not lawfull for thee to have thy brothers wife. Therefore Herodias had a quarrel against him, and would have killed him, but she could not. For Herod feared Iohn, knowing that he was a iust man, and an holy, and observed him: and when he heard him, hee did many things, and heard him gladly. And when a convenient day was come, that Herod on his birth day made a supper to his lords, high captaines, and chiefe estates of Galilee: and when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sate with him, the king said unto the damosell, Aske of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt aske of me, I will give it thee, unto the halfe of my kingdome. And she went forth, and said unto her mother, What shall I aske? And she said, The head of Iohn the Baptist. And she came in straightway with haste, unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of Iohn the Baptist. And the king was exceeding sory, yet for his othes sake, and for their sakes which sate with him, hee would not reiect her. And immediatly the king sent an executioner, and commaunded his head to be brought, and he went, and beheaded him in the prison, and brought his head in a charger, and gave it to the damosell, and the damosell gave it to her mother. And when his disciples heard of it, they came and tooke up his corpse, and laid it in a tombe. And the Apostles gathered themselves together unto Iesus, and tolde him all things, both what they had done, and what they had taught. And he said unto them, Come yee your selves apart into a desert place, and rest a while. For there were many comming and going, and they had no leisure so much as to eate. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ranne afoote thither out of all cities, and outwent them, and came together unto him. And Iesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheepe not having a shepherd: and hee beganne to

Iohn Baptist
is beheaded,

and buried.

The Apostles
returne from
preaching.

The miracle of
five loaves and
two fishes.

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CHAPTER VI

teach them many things. And when the day was now far spent, his Disciples came unto him, and said, This is a desert place, and now the time is farre passed. Send them away, that they may goe into the countrey round about, and into the villages, and buy themselves bread: for they have nothing to eate. He answered and said unto them, Give yee them to eate. And they say unto him, Shall we goe and buy two hundred penniworth of bread, and give them to eate? He saith unto them, How many loaves have yee? goe, and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit downe by companies upon the greene grasse. And they sate downe in rankes by hundreds, and by fifties. And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eate, and were filled. And they tooke up twelve baskets full of the fragments, and of the fishes. And they that did eate of the loaves, were about five thousand men. And straightway he constrained his disciples to get into the ship, and to goe to the other side before unto Bethsaida, while he sent away the people. And when hee had sent them away, he departed into a mountaine to pray. And when Even was come, the ship was in the midst of the Sea, and he alone on the land. And he saw them toiling in rowing (for the wind was contrary unto them :) and about the fourth watch of the night, he commeth unto them, walking upon the Sea, and would have passed by them. But when they saw him walking upon the Sea, they supposed it had bene a spirit, and cried out. (For they all saw him, and were troubled) and immediately hee talked with them, and saith unto them, Be of good cheere, It is I, be not afraid. And hee went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves, for their heart was hardened. And when they had passed over, they came into the land of Genesareth, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and beganne to carrie about in beds, those that were sicke, where they heard he was. And whithersoever he entred, into villages, or cities, or countrie, they laide the sicke in the streetes, and besought him that they might touch if it were but the border of his garment: and as many as touched him, were made whole.

Christ walketh
on the Sea:

And healeth all
that touch him.

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CHAPTER VII

The Pharises
find fault at
the disciples for
eating with un-
washed hands.

CHAPTER VII

THEN came together unto him the Pharises, and certain of the Scribes, which came from Hierusalem. And when they saw some of his disciples eate bread with defiled (that is to say, with unwashed) hands, they found fault. For the Pharises and all the Iewes, except they wash their hands oft, eate not, holding the tradition of the elders. And when they come from the market, except they wash, they eate not. And many other things there be, which they have received to hold, as the washing of cups and pots, brassen vessels, and of tables. Then the Pharises and Scribes asked him, Why walke not thy disciples according to the tradition of the Elders, but eate bread with unwashed hands? He answered and said unto them, Well hath Esaias prophesied of you Hypocrites, as it is written,

This people honoureth mee with their lips,
But their heart is farre from me.

Howbeit in vaine doe they worship me,

Teaching for doctrines, the commandements of men.

They breake the
commandement
of God, by the
traditions of
men.

For laying aside the Commandement of God, yee hold the tradition of men, as the washing of pots, and cups: and many other such like things ye doe. And he said unto them, Full well ye reiect the Commandement of God, that ye may keepe your owne tradition. For Moses said, Honour thy father and thy mother: and who so curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: he shalbe free. And ye suffer him no more to doe ought for his father, or his mother: making the word of God of none effect through your tradition, which ye have delivered: And many such like things doe ye.

Meate defileth
not the man.

And when he had called all the people unto him, hee said unto them, Hearken unto me every one of you, and understand. There is nothing from without a man that entring into him, can defile him: but the things which come out of him, those are they that defile the man. If any man have eares to heare, let him heare. And when hee was entred into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Doe yee not perceive that whatsoever thing from without entreth into the man, it cannot defile him, because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which commeth out of the man, that defileth the

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CHAPTER VII

man. For from within, out of the heart of men, proceed evill thoughts, adulteries, fornications, murders, thefts, covetousnesse, wickednesse, deceit, lasciviousnesse, an evill eye, blasphemie, pride, foolishnesse: all these evill things come from within, and defile the man.

And from thence he arose, and went into the borders of Tyre and Sidon, and entred into an house, and would have no man know it, but hee could not be hid. For a certaine woman, whose yong daughter had an uncleane spirit, heard of him, and came and fell at his feete. (The woman was a Greeke, a Syrophenician by nation :) and she besought him that he would cast forth the devill out of her daughter. But Iesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogges. And she answered and said unto him, Yes Lord, yet the dogges under the table eat of the childrens crummes. And hee said unto her, For this saying, goe thy way, the devill is gone out of thy daughter. And when shee was come to her house, she found the devill gone out, and her daughter laied upon the bed.

Hee healeth
the Syropheni-
cian womans
daughter of an
uncleane spirit,

And againe departing from the coastes of Tyre and Sidon, he came unto the sea of Galilee, thorow the midst of the coasts of Decapolis. And they bring unto him one that was deafe, and had an impediment in his speech: and they beseech him to put his hand upon him. And he tooke him aside from the multitude, and put his fingers into his eares, and he spit, and touched his tongue, and looking up to heaven, hee sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And hee charged them that they should tell no man: but the more hee charged them, so much the more a great deale they published it, and were beyond measure astonished, saying, Hee hath done all things well: hee maketh both the deafe to heare, and the dumbe to speake.

and one that
was deafe, and
stammered in
his speach.

CHAPTER VIII

IN those dayes the multitude being very great, and having nothing to eat, Iesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now bene with me three daies, and have nothing to eat: and if I send them away fasting to their owne houses, they will faint by the way: for divers of them came from farre. And his disciples answered him, From whence can a man satisfie these men with

Christ feedeth
the people
miraculously:

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CHAPTER VIII

bread here in the wildernes? And hee asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit downe on the ground: and he tooke the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and he blessed, and commaunded to set them also before them. So they did eate, and were filled: and they tooke up, of the broken meate that was left, seven baskets. And they that had eaten were about foure thousand, and he sent them away.

refuseth to give
a signe to the
Pharisees:

And straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came foorth, and began to question with him, seeking of him a signe from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doeth this generation seeke after a signe? Verely I say unto you, There shall no signe be given unto this generation. And he left them, and entring into the ship againe, departed to the other side.

admonisheth
his disciples to
beware of the
leaven of the
Pharisees, and
of the leaven
of Herode:

Now the disciples had forgotten to take bread, neither had they in the ship with them more then one loafe. And hee charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herode. And they reasoned among themselves, saying, It is, because we have no bread. And when Iesus knew it, he saith unto them, Why reason ye, because yee have no bread? Perceive ye not yet, neither understand? Have yee your heart yet hardened? Having eyes, see ye not? and having eares heare ye not? And doe ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments tooke yee up? They say unto him, Twelve. And when the seven among foure thousand: how many baskets full of fragments tooke ye up? And they said, Seven. And he said unto them, How is it that ye doe not understand?

giveth a blinde
man his sight:

And he commeth to Bethsaida, and they bring a blind man unto him, and besought him to touch him: and he tooke the blind man by the hand, and led him out of the towne, and when he had spit on his eyes, and put his hands upon him, he asked him, if hee saw ought. And he looked up, and saide, I see men as trees, walking. After that hee put his handes againe upon his eies, and made him look up: and he was restored, and saw every man clearely. And hee sent him away to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

acknowledgeth
that hee is the
Christ, who
should suffer
and rise againe:

And Iesus went out, and his disciples, into the townes of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom doe men say that I am? And they answered, Iohn the

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CHAPTER VIII

Baptist: but some say, Elias: and others, one of the Prophets. And hee saith unto them, But whom say yee that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him. And hee beganne to teach them, that the Sonne of man must suffer many things, and be reiected of the Elders, and of the chiefe Priests, and Scribes, and be killed, and after three dayes rise againe. And he spake that saying openly. And Peter tooke him, and beganne to rebuke him. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him denie himselfe, and take up his crosse and follow mee. For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospels, the same shall save it. For what shall it profit a man, if he shall gaine the whole world, and lose his owne soule? Or what shall a man give in exchange for his soule? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinfull generation, of him also shall the Sonne of man bee ashamed, when he commeth in the glory of his Father, with the holy Angels.

and exhorteth
to patience in
persecution for
the profession
of the Gospel.

CHAPTER IX

AND hee said unto them, Verely I say unto you, that there be some of them that stand here, which shal not taste of death, till they have seene the kingdome of God come with power.

And after sixe dayes, Iesus taketh with him Peter, and Iames, and Iohn, and leadeth them up into an high mountaine apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow: so as no Fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Iesus. And Peter answered, and saide to Iesus, Master, it is good for us to bee here, and let us make three Tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say, for they were sore afraid. And there was a cloud that overshadowed them: and a voyce came out of the cloud, saying, This is my beloved Sonne: heare him. And suddenly when they had looked round about, they saw no man any more, save Iesus only with themselves.

Iesus is trans-
figured.

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CHAPTER IX

Hee instructeth
his disciples,
concerning the
comming of
Elias:

casteth forth a
dumbe, and
deafe spirit:

And as they came downe from the mountaine, he charged them that they should tell no man, what things they had seene, till the Sonne of man were risen from the dead. And they kept that saying with themselves, questioning one with another, what the rising from the dead should meane.

And they asked him, saying, Why say the Scribes that Elias must first come? And he answered, and told them, Elias verely commeth first, and restoreth al things, and how it is written of the Sonne of man, that he must suffer many things, and be set at nought. But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the Scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumbe spirit: and wheresoever he taketh him, he teareth him, and he fometh, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not. He answereth him, and saith, O faithlesse generation, how long shall I be with you, how long shall I suffer you? Bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fel on the ground, and wallowed, foming. And he asked his father, Howe long is it agoe since this came unto him? And he said, Of a child. And oft times it hath cast him into the fire, and into the waters to destroy him: but if thou canst doe any thing, have compassion on us, and helpe us. Iesus said unto him, If thou canst beleeve, all things are possible to him that beleeveth. And straightway the father of the child cried out and said with teares, Lord, I beleeve, helpe thou mine unbeliefe. When Iesus saw that the people came running together, he rebuked the foule spirit, saying unto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead. But Iesus tooke him by the hand, and lifted him up, and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And hee said unto them, This kind can come forth by nothing, but by prayer, and fasting.

And they departed thence, and passed through Galilee, and he

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CHAPTER IX

foretelleth his
death and re-
surrection :

exhorteth his
disciples to
humilitie :

bidding them,
not to prohibite
such as be not
against them,
nor to give
offence to any
of the faithfull.

would not that any man should know it. For he taught his disciples, and said unto them, The sonne of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to aske him.

And he came to Capernaum ; and being in the house, he asked them, What was it that yee disputed among your selves by the way? But they held their peace : For by the way they had disputed among themselves, who should be the greatest. And he sate downe, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he tooke a child, and set him in the midst of them : and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my Name, receiveth me : and whosoever shall receive me, receiveth not me, but him that sent me.

And Iohn answered him, saying, Master, we saw one casting out devils in thy Name, and he followeth not us, and we forbade him, because he followeth not us. But Iesus said, Forbid him not, for there is no man, which shall doe a miracle in my Name, that can lightly speake evill of me. For he that is not against us, is on our part. For whosoever shall give you a cup of water to drinke in my Name, because yee belong to Christ : Verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these litle ones that beleve in me, it is better for him, that a milstone were hanged about his necke, and he were cast into the Sea. And if thy hand offend thee, cut it off : It is better for thee to enter into life maimed, then having two hands, to goe into hell, into the fire that never shall be quenched : where their worme dieth not, and the fire is not quenched. And if thy foote offend thee, cut it off : it is better for thee to enter halt into life, then having two feete, to be cast into hell, into the fire that never shall be quenched : where their worme dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out : it is better for thee to enter into the kingdom of God with one eye, then having two eyes, to be cast into hel fire : where their worme dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good : but if the salt have lost his saltnesse, wherewith will you season it ? Have salt in your selves, and have peace one with another.

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CHAPTER X

CHAPTER X

AND he rose from thence, and commeth into the coasts of Iudea by the farther side of Iordan : and the people resort unto him againe, and as he was wont, he taught them againe.

Christ disputeth with the Pharisees, touching divorcement :

And the Pharises came to him, and asked him, Is it lawfull for a man to put away his wife ? tempting him. And he answered, and saide unto them, What did Moses command you ? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Iesus answered, and said unto them, For the hardnesse of your heart, he wrote you this precept. But from the beginning of the creation, God made them male, and female. For this cause shall a man leave his father and mother, and cleave to his wife, and they twaine shalbe one flesh : so then they are no more twaine, but one flesh. What therefore God hath ioyned together, let not man put asunder. And in the house his disciples asked him againe of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and bee married to another, she committeth adulterie.

blesseth the children that are brought unto him :

And they brought yong children to him, that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, hee was much displeased, and said unto them, Suffer the little children to come unto mee, and forbid them not : for of such is the kingdome of God. Verily I say unto you, Whosoever shall not receive the kingdome of God as a little childe, he shall not enter therein. And hee tooke them up in his armes, put his handes upon them, and blessed them.

resolveth a rich man how he may inherite life everlasting :

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I doe that I may inherit eternall life ? And Iesus said unto him, Why callest thou me good ? There is no man good, but one, that is God. Thou knowest the Commandements, Doe not commit adulterie, Doe not kill, Doe not steale, Doe not beare false witnesse, Defraud not, Honour thy father, and mother. And hee answered, and saide unto him, Master, all these have I observed from my youth. Then Iesus beholding him, loved him, and said unto him, One thing thou lackest ; Goe thy way, sell whatsoever thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, take up the crosse and folow me. And hee was sad at that saying, and went away grieved : for hee had great possessions.

And Iesus looked round about, and saith unto his disciples, How

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hardly shall they that have riches enter into the kingdome of God? And the disciples were astonished at his words. But Iesus answereth againe, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God? It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Iesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

CHAPTER X

telleth his disciples of the danger of riches:

Then Peter began to say unto him, Loe, we have left all, and have followed thee. And Iesus answered, and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospels, but hee shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternall life: but many that are first, shall be last: and the last, first.

promiseth rewards to them that forsake any thing for the Gospell:

And they were in the way going up to Hierusalem: and Iesus went before them, and they were amazed, and as they followed, they were afraid: and he tooke againe the twelve, and began to tell them what things should happen unto him, saying, Behold, we goe up to Hierusalem, and the Sonne of man shall be delivered unto the chiefe Priests, and unto the Scribes: and they shall condemn him to death, and shall deliver him to the Gentiles. And they shall mocke him, and shall scourge him, and shall spit upon him, and shall kil him, and the third day he shall rise againe.

Foretelleth his death, and resurrection:

And Iames, and Iohn the sonnes of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And hee saide unto them, What would ye that I should doe for you? They said unto him, Grant unto us that wee may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Iesus said unto them, Yee know not what ye aske: Can ye drinke of the cup that I drinke of? and be baptized with the baptisme that I am baptized with? And they said unto him, Wee can. And Iesus said unto them, Ye shall indeed drinke of the cup that I drinke of: and with the baptisme that I am baptized withall, shall ye be baptized: but to sit on my right hand and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared. And when the ten heard it, they beganne to bee much displeased with Iames and Iohn. But Iesus called them to him, and saith unto them, Yee know that they which are

Biddeth the two ambitious suiters to thinke rather of suffering with him:

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CHAPTER X

accompted to rule over the Gentiles, exercise Lordship over them : and their great ones exercise authoritie upon them. But so shall it not be among you : but whosoever will bee great among you, shall be your minister : and whosoever of you will bee the chiefest, shalbe servant of all. For even the Sonne of man came not to bee ministred unto, but to minister, and to give his life a ransome for many.

And restoreth
to Bartimaüs
his sight.

And they came to Iericho : and as he went out of Iericho with his disciples, and a great number of people ; blinde Bartimeus, the son of Timeus, sate by the high wayes side, begging. And when he heard that it was Iesus of Nazareth, he began to cry out, and say, Iesus thou Sonne of David, have mercie on me. And many charged him, that he should hold his peace : But he cried the more a great deale, Thou Sonne of David, have mercy on me. And Iesus stood still, and commanded him to bee called : and they call the blinde man, saying unto him, Be of good comfort, rise, he calleth thee. And hee casting away his garment, rose, and came to Iesus. And Iesus answered, and said unto him, What wilt thou that I should doe unto thee ? The blinde man said unto him, Lord, that I might receive my sight. And Iesus saide unto him, Goe thy way, thy faith hath made thee whole : And immediatly hee received his sight, and followed Iesus in the way.

CHAPTER XI

Christ rideth
with triumph
into Hieru-
salem :

AND when they came nigh to Hierusalem, unto Bethphage, and Bethanie, at the mount of Olives, hee sendeth forth two of his disciples, and saith unto them, Goe your way into the village over against you, and assoone as ye bee entred into it, yee shall finde a colt tied, whereon never man sate, loose him, and bring him. And if any man say unto you, Why doe yee this ? Say yee, that the Lord hath need of him : and straightway he will send him hither. And they went their way, and found the colt tied by the doore without, in a place where two wayes met : and they loose him. And certaine of them that stood there, said unto them, What doe ye loosing the colt ? And they said unto them even as Iesus had commanded : and they let them goe. And they brought the colt to Iesus, and cast their garments on him, and he sate upon him. And many spread their garments in the way : and others cut downe branches of the trees, and strawed them in the way. And they that went before, and they that followed, cryed, saying, Hosanna, blessed is hee that commeth in the Name of the Lord. Blessed be the kingdome of our father David, that commeth

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CHAPTER XI

in the Name of the Lord, Hosanna in the highest. And Iesus entred into Hierusalem, and into the Temple, and when hee had looked round about upon all things, and now the eventide was come, he went out unto Bethanie with the twelve.

And on the morow when they were come from Bethanie, hee was hungry. And seeing a figtree a farre off, having leaves, hee came, if haply hee might find any thing thereon, and when he came to it, hee found nothing but leaves: for the time of figs was not yet. And Iesus answered, and said unto it, No man eate fruites of thee hereafter for ever. And his disciples heard it.

curseth the
fruitlesse
leafe tree :

And they come to Hierusalem, and Iesus went into the Temple, and beganne to cast out them that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and would not suffer that any man should carie any vessell thorow the Temple. And he taught, saying unto them, Is it not written, My house shalbe called of all nations the house of prayer? but ye have made it a den of theeves. And the Scribes and chiefe Priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when Even was come, Hee went out of the citie.

purgeth the
Temple :

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst, is withered away. And Iesus answering, saith unto them, Have faith in God. For verely I say unto you, that whosoever shall say unto this mountaine, Bee thou removed, and bee thou cast into the sea, and shall not doubt in his heart, but shall beleeve that those things which hee saith, shall come to passe: he shal have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, beleeve that ye receive them, and ye shall have them. And when ye stand, praying, forgive, if ye have ought against any: that your Father also which is in heaven, may forgive you your trespasses. But if you doe not forgive, neither will your Father which is in heaven, forgive your trespasses.

exhorteth his
disciples to
stedfastnesse
of faith, and
to forgive
their enemies :

And they come againe to Hierusalem, and as he was walking in the Temple, there come to him the chiefe Priests, and the Scribes, and the Elders, and say unto him, By what authoritie doest thou these things? and who gave thee this authority to doe these things? And Iesus answered, and saide unto them, I will also aske of you one question, and answer me, and I will tell you by what authoritie I doe these things. The baptisme of Iohn, was it from heaven, or of men? Answer me. And they reasoned with themselves,

and defendeth
the lawfulness
of his actions,
by the witnesse
of Iohn, who
was a man
sent of God.

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CHAPTER XI

saying, If we shall say, From heaven, he will say, Why then did ye not beleewe him? But if we shall say, Of men, they feared the people: for all men counted Iohn, that he was a Prophet indeed. And they answered and said unto Iesus, We cannot tell. And Iesus answering, saith unto them, Neither do I tell you by what authority I doe these things.

CHAPTER XII

In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Iewes, and the calling of the Gentiles:

AND hee began to speake unto them by parables. A certaine man planted a vineyard, and set an hedge about it, and digged a place for the wine fat, and built a towre, and let it out to husbandmen, and went into a farre countrey. And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruite of the vineyard. And they caught him, and beat him, and sent him away emptie. And againe, hee sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And againe, he sent another, and him they killed: and many others, beating some, and killing some. Having yet therefore one sonne his welbeloved, he sent him also last unto them, saying, They will reverence my sonne. But those husbandmen said amongst themselves, This is the heire, come, let us kill him, and the inheritance shall be ours. And they tooke him, and killed him, and cast him out of the vineyard. What shall therefore the Lord of the vineyard doe? He will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this Scripture?

The stone which the builders reiected,

Is become the head of the corner:

This was the Lords doing,

And it is marvellous in our eies.

And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

Hee avoideth the snare of the Pharisees and Herodians about paying tribute to Cæsar:

And they send unto him certaine of the Pharises, and of the Herodians, to catch him in his words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawfull to give tribute to Cesar, or not? Shall we give, or shall we not give? But he knowing their hypocrisie, said unto them, Why tempt yee mee? Bring me a penny that I may see it. And they brought it: and he saith unto

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CHAPTER XII

them, Whose is this image and superscription? And they said unto him, Cesars. And Iesus answering, said unto them, Render to Cesar the things that are Cesars: and to God the things that are Gods. And they marvelled at him.

Then come unto him the Sadducees, which say there is no resurrection, and they asked him, saying, Master, Moses wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first tooke a wife, and dying left no seede. And the second tooke her, and died, neither left he any seed, and the third likewise. And the seven had her, and left no seede: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Iesus answering, said unto them, Doe ye not therefore erre, because yee know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the Angels which are in heaven. And as touching the dead, that they rise: have ye not read in the booke of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isahac, and the God of Iacob? Hee is not the God of the dead, but the God of the living: yee therefore doe greatly erre.

convinceth the error of the Sadducees, who denied the resurrection:

And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him which is the first commandment of all. And Iesus answered him, The first of al the commandements is, Heare, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy minde, and with all thy strength: This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thy selfe: there is none other commandement greater then these. And the Scribe said unto him, Well master, thou hast said the truth: for there is one God, and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to love his neighbour as himselfe, is more then all whole burnt offerings and sacrifices. And when Iesus saw that he answered discreetly, hee saide unto him, Thou art not far from the kingdome of God. And no man after that durst aske him any question.

resolveth the Scribe who questioned of the first commandment:

And Iesus answered, and said, while hee taught in the Temple, How say the Scribes that Christ is the sonne of David? For David himselfe said by the holy Ghost,

refuteth the opinion that the Scribes held of Christ:

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CHAPTER XII

The Lord said to my Lord,
Sit thou on my right hand,
Til I make thine enemies thy footstoole.

David therefore himselfe calleth him Lord, and whence is hee then his sonne? And the common people heard him gladly.

Bidding the people to beware of their ambition, and hypocrisie:

And he said unto them in his doctrine, Beware of the Scribes, which love to goe in long clothing, and love salutations in the market places, and the chiefe seates in the Synagogues, and the uppermost roomes at feasts: which deuoure widowes houses, and for a pretence make long prayers: These shall receive greater damnation.

and commendeth the poore widow for her two mites, above all.

And Iesus sate over against the treasurie, and beheld how the people cast money into the treasurie: and many that were rich, cast in much. And there came a certaine poore widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poore widow hath cast more in, then all they which have cast into the treasurie. For all they did cast in of their aboundance: but she of her want, did cast in all that she had, even all her living.

CHAPTER XIII

Christ foretelleth the destruction of the Temple:

AND as he went out of the Temple, one of his disciples saith unto him, Master, see what maner of stones, and what buildings are here. And Iesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon an other, that shal not be thrown downe. And as he sate upon the mount of Olives, over against the Temple, Peter, and Iames, and Iohn, and Andrew asked him privately, Tell us, when shall these things be? And what shalbe the signe when all these things shalbe fulfilled? And Iesus answering them, began to say, Take heed lest any man deceive you. For many shal come in my Name, saying, I am Christ: and shall deceive many. And when yee shall heare of warres, and rumors of warres, be yee not troubled: For such things must needs be, but the end shall not be yet. For nation shall rise against nation, and kingdome against kingdome: and there shalbe earthquakes in diuers places, and there shall be famines, and troubles: these are the beginnings of sorrowes.

the persecutions for the Gospel:

But take heed to your selves: for they shall deliver you up to counsels, and in the Synagogues ye shall be beaten, and ye shalbe brought before rulers and kings for my sake, for a testimony against them. And the Gospel must first be published among all

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CHAPTER XIII

nations. But when they shall lead you, and deliver you up, take no thought before hand what ye shall speake, neither doe yee premeditate: but whatsoever shall bee given you in that houre, that speake yee: for it is not yee that speake, but the holy Ghost. Now the brother shall betray the brother to death, and the father the sonne: and children shall rise up against their parents, and shall cause them to be put to death. And ye shall bee hated of all men for my Names sake: but hee that shall endure unto the ende, the same shall be saved.

that the Gospel must bee preached to all nations:

But when ye shall see the abomination of desolation spoken of by Daniel the Prophet, standing where it ought not (let him that readeth understand) then let them that be in Iudea, flee to the mountaines: and let him that is on the house top, not goe downe into the house, neither enter therein, to take any thing out of his house. And let him that is in the field, not turne backe againe for to take up his garment. But woe to them that are with child, and to them that give suck in those dayes. And pray ye that your flight bee not in the winter. For in those dayes shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be. And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake whome he hath chosen, he hath shortned the daies. And then, if any man shall say to you, Loe, here is Christ, or loe, hee is there: beleve him not. For false Christs and false prophets shall rise, and shall shewe signes and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things.

that great calamities shall happen to the Iewes:

But in those dayes, after that tribulation, the Sunne shalbe darkned, and the Moone shall not give her light. And the Starres of heaven shall fall, and the powers that are in heaven shall be shaken. And then shal they see the Sonne of man comming in the cloudes, with great power and glory. And then shal he send his Angels, and shall gather together his elect from the foure winds, from the uttermost part of the earth, to the uttermost part of heaven. Now learne a parable of the fig tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is neere: so ye in like maner, when ye shal see these things come to passe, knowe that it is nigh, even at the doores. Verely I say unto you, that this generation shall not passe, till all these things be done. Heaven and earth shal passe away: but my words shall not passe away.

and the maner of his comming to Iudgement:

But of that day and that houre knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.

The houre whereof, beeing known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

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CHAPTER XIII

Take ye heed, watch and pray : for ye know not when the time is. For the Sonne of man is as a man taking a farre iourney, who left his house, and gave authority to his servants, and to every man his worke, and commanded the porter to watch : Watch ye therefore (for ye knowe not when the master of the house commeth, at Even, or at midnight, or at the cocke crowing, or in the morning.) Lest comming suddenly, he finde you sleeping. And what I say unto you, I say unto all, Watch.

CHAPTER XIII

A conspiracie
against Christ.

AFTER two dayes was the feast of the Passeover, and of unleavened bread : and the chiefe Priests, and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uprore of the people.

Precious ointment is powred on his head by a woman.

And being in Bethanie, in the house of Simon the leper, as he sate at meat, there came a woman, having an Alabaster boxe of oyntment of spikenard very precious, and shee brake the boxe, and powred it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the oyntment made? For it might have bene solde for more then three hundred pence, and have bene given to the poore : and they murmured against her. And Iesus said, Let her alone, why trouble you her? Shee hath wrought a good worke on me. For ye have the poore with you alwayes, and whensoever ye will yee may doe them good : but me ye have not alwayes. She hath done what she could : she is come aforehand to anoint my body to the burying. Verely I say unto you, Wheresoever this Gospel shalbe preached thorowout the whole world, this also that she hath done, shall be spoken of for a memoriall of her.

Iudas selleth his master for money.

And Iudas Iscariot, one of the twelve, went unto the chiefe Priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Christ himselfe foretellet how he shall be betrayed of one of his disciples :

And the first day of unleavened bread, when they killed the Passeover, his disciples said unto him, Where wilt thou that we goe, and prepare, that thou mayest eate the Passeover? And he sendeth forth two of his disciples, and saith unto them, Goe yee into the citie, and there shall meet you a man bearing a pitcher of water : follow him. And wheresoever he shall goe in, say yee to the good man of the house, The Master saith, Where is the guest chamber, where I shall eate the Passeover with my disciples?

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And he will shew you a large upper roome furnished, and prepared: there make ready for us. And his disciples went forth, and came into the citie, and found as hee had said unto them: and they made readie the Passeover. And in the evening hee commeth with the twelve. And as they sate, and did eat, Iesus said, Verily I say unto you, one of you which eateth with me, shall betray mee. And they began to be sorowfull, and to say unto him, one by one, Is it I? And another said, Is it I? And he answered, and saide unto them, It is one of the twelve, that dippeth with me in the dish. The sonne of man indeed goeth, as it is written of him: but woe to that man by whom the Sonne of man is betrayed: Good were it for that man, if he had never bene borne.

And as they did eate, Iesus tooke bread, and blessed, and brake it, and gave to them, and said, Take, eate: this is my body And he tooke the cup, and when he had given thanks, he gave it to them: and they all dranke of it. And he said unto them, This is my blood of the new Testament, which is shed for many. Verely I say unto you, I will drinke no more of the fruit of the Vine, untill that day that I drinke it new in the kingdome of God.

And when they had sung an hymne, they went out into the mount of Olives. And Iesus saith unto them, All ye shall be offended because of mee this night: for it is written, I will smite the shepheard, and the sheepe shall be scattered. But after that I am risen, I will goe before you into Galilee. But Peter said unto him, Although al shalbe offended, yet wil not I. And Iesus saith unto him, Verily I say unto thee, that this day, even in this night before the cocke crow twice, thou shalt denie me thrise. But he spake the more vehemently, If I should die with thee, I will not denie thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemani, and hee saith to his disciples, Sit yee here, while I shall pray. And hee taketh with him Peter, and Iames, and Iohn, and began to be sore amazed, and to be very heavy, and saith unto them, My soule is exceeding sorowful unto death: tarie ye here, and watch. And he went forward a litle, and fell on the ground, and prayed, that if it were possible, the houre might passe from him. And he said, Abba, father, all things are possible unto thee, take away this cup from me: Neverthesse, not that I will, but what thou wilt. And hee commeth, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one houre? Watch ye and pray, lest yee enter into temptation: The spirit truly is ready, but the flesh is weake. And againe he went away, and prayed, and spake the same words. And when he returned, he found them

after the Passee-
over prepared,
and eaten, in-
stituteth his
Supper:

declareth afore-
hand the flight
of all his dis-
ciples, and
Peters deniall.

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CHAPTER XIII

asleepe againe, (for their eies were heavie) neither wist they what to answere him. And he commeth the third time, and saith unto them, Sleepe on now, and take your rest: it is enough, the houre is come, behold, the Son of man is betrayed into the hands of sinners. Rise up, let us goe, Loe, he that betrayeth me, is at hand.

Iudas betrayeth
him with a kisse.

And immediately, while hee yet spake, commeth Iudas, one of the twelve, and with him a great multitude with swords, and staves, from the chiefe Priests, and the Scribes, and the Elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, that same is he; take him, and lead him away safely. And assoone as he was come, he goeth straightway to him, and sayeth, Master, Master, and kissed him.

Hee is appre-
hended in the
garden,

And they layed their hands on him, and tooke him. And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his eare. And Iesus answered, and said unto them, Are ye come out as against a theefe, with swords, and with staves to take me? I was daily with you in the Temple, teaching, and yee tooke me not; but the Scriptures must be fulfilled. And they all forsooke him, and fled. And there followed him a certaine yong man, having a linnen cloth cast about his naked body, and the yong men laid hold on him. And he left the linnen cloth, and fled from them naked.

Falsly accused,
and impiously
condemned of
the Iewes
counsell:

And they led Iesus away to the high Priest, and with him were assembled all the chiefe Priests, and the Elders, and the Scribes. And Peter followed him a farre off, even into the pallace of the high Priest: and he sate with the servants, and warmed himselfe at the fire. And the chiefe Priests, and all the counsell sought for witnesse against Iesus, to put him to death, and found none. For many bare false witnesse against him, but their witnesse agreed not together. And there arose certaine, and bare false witnesse against him, saying, We heard him say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands. But neither so did their witnesse agree together. And the high Priest stood up in the mids, and asked Iesus, saying, Answerest thou nothing? What is it which these witnesse against thee? But he held his peace, and answered nothing. Againe, the high Priest asked him, and said unto him, Art thou the Christ, the sonne of the Blessed? And Iesus said, I am: and yee shall see the sonne of man sitting on the right hand of power, and comming in the clouds of heaven. Then the high Priest rent his clothes, and saith, What neede we any further witnesses? Yee have heard the blasphemy: what thinke yee? And they all condemned

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him to be guilty of death. And some beganne to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecie: And the servants did stricke him with the palmes of their hands.

CHAPTER XIII

And as Peter was beneath in the palace, there commeth one of the maides of the high Priest. And when she saw Peter warming himselfe, she looked upon him, and said, And thou also wast with Iesus of Nazareth. But hee denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cocke crew. And a maide saw him againe, and beganne to say to them that stood by, This is one of them. And he denied it againe. And a little after, they that stood by said againe to Peter, Surely thou art one of them: for thou art a Galilean, and thy speach agreeth thereto. But he beganne to curse and to sweare, saying, I know not this man of whom yee speake. And the second time the cocke crew: and Peter called to minde the word that Iesus said unto him, Before the cocke crow twise, thou shalt denie me thrise. And when he thought thereon, he wept.

shamefully
abused by them:
and thrise
denied of Peter.

CHAPTER XV

AND straightway in the morning the chiefe Priests helde a consultation with the Elders and Scribes, and the whole Councell, and bound Iesus, and caried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answering, said unto him, Thou sayest it. And the chiefe Priests accused him of many things: but hee answered nothing. And Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnesse against thee. But Iesus yet answered nothing, so that Pilate marveiled. Now at that Feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to doe as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Iewes? (For hee knew that the chiefe Priests had delivered him for envie.) But the chiefe Priests mooved the people, that hee should rather release Barabbas unto them. And Pilate answered, and said againe unto them, What will yee then that I shall do unto him whom ye call the King of the Iewes? And they cried out againe, Crucifie him. Then Pilate saide unto them, Why, what evill hath hee done? And they cried out the more exceedingly, Crucifie him.

Iesus brought
bound, and
accused before
Pilate.

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CHAPTER XV

Upon the clamour of the common people, the murderer Barabbas is loosed, and Iesus delivered up to be crucified :

hee is crowned with thornes, spit on, and mocked :

fainteth in bearing his crosse :

hangeeth betweene two theeves, suffreth the triumphing reproches of the Iewes :

but confessed by the Centurion, to bee the Sonne of God :

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Iesus, when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium, and they call together the whole band. And they clothed him with purple, and platted a crowne of thornes, and put it about his head, and beganne to salute him, Haile King of the Iewes. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they tooke off the purple from him, and put his owne clothes on him, and led him out to crucifie him. And they compell one Simon a Cyrenian, who passed by, comming out of the country, the father of Alexander and Rufus, to beare his Crosse. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drinke, wine mingled with myrrhe : but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third houre, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE IEWES. And with him they crucifie two theeves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which sayeth, And hee was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah thou that destroyest the Temple, and buildest it in three dayes, save thy selfe, and come downe from the Crosse. Likewise also the chiefe Priests mocking, said among themselves with the Scribes, He saved others, himselfe he cannot save. Let Christ the King of Israel descend now from the Crosse, that we may see and beleewe : And they that were crucified with him, reviled him. And when the sixth houre was come, there was darkenesse over the whole land, untill the ninth houre. And at the ninth houre, Iesus cryed with a loude voice, saying, Eloi, Eloi, lamasabachthani ? which is, being interpreted, My God, my God, why hast thou forsaken me ? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ranne, and filled a sponge full of vineger, and put it on a reed, and gave him to drinke, saying, Let alone, let us see whether Elias will come to take him downe. And Iesus cryed with a loude voice, and gave up the ghost. And the vaile of the Temple was rent in twaine, from the top to the bottome.

And when the Centurion which stood over against him, saw that hee so cryed out, and gave up the ghost, hee said, Truly this man was the Sonne of God. There were also women looking on afarre off, among whom was Mary Magdalene, and Mary the

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mother of Iames the lesse, and of Ioses, and Salome : who also when hee was in Galile, followed him, and ministred unto him, and many other women which came up with him unto Hierusalem.

CHAPTER
XV

And now when the even was come, (because it was the Preparation, that is, the day before the Sabbath) Ioseph of Arimathea, an honourable counsellor, which also waited for the kingdome of God, came, and went in boldly unto Pilate, and craved the body of Iesus. And Pilate marvelled if he were already dead, and calling unto him the Centurion, hee asked him whether hee had beene any while dead. And when he knew it of the Centurion, he gave the body to Ioseph. And hee bought fine linnen, and tooke him downe, and wrapped him in the linnen, and laide him in a sepulchre, which was hewen out of a rocke, and rolled a stone unto the doore of the sepulchre. And Mary Magdalene, and Mary the mother of Ioses behelde where he was laide.

and is honour-
ably buried
by Ioseph.

CHAPTER XVI

AND when the Sabbath was past, Mary Magdalene, and Mary the mother of Iames, and Salome, had bought sweete spices, that they might come and anoint him. And very early in the morning, the first day of the week they came unto the sepulchre, at the rising of the sunne : and they said among themselves, Who shall roll us away the stone from the doore of the sepulchre? (And when they looked, they saw that the stone was rolled away) for it was very great. And entring into the sepulchre, they sawe a young man sitting on the right side, clothed in a long white garment, and they were affrighted. And hee sayth unto them, Be not affrighted ; ye seeke Iesus of Nazareth, which was crucified : he is risen, hee is not here : behold the place where they laide him. But goe your way, tell his disciples, and Peter, that hee goeth before you into Galile, there shall ye see him, as he said unto you. And they went out quickly, and fledde from the sepulchre, for they trembled, and were amazed, neither sayd they any thing to any man, for they were afraid.

An Angel
declareth the
resurrection of
Christ to three
women.

Now when Iesus was risen early, the first day of the weeke, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had beene with him, as they mourned and wept. And they, when they had heard that he was alive, and had beene seene of her, beleevved not.

Christ him-
self appear-
eth to Mary
Magdalene :

to two going
into the
countrey :

After that, he appeared in another forme unto two of them, as

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CHAPTER XVI

then, to the
Apostles,

whom he send-
eth forth to
preach the
Gospel:

and ascendeth
into heaven.

they walked, and went into the countrey. And they went and tolde it unto the residue, neither beleeveth they them.

Afterward he appeared unto the eleven, as they sate at meat, and upbraided them with their unbeliefe, and hardnesse of heart, because they beleeveth not them, which had seene him after he was risen. And he said unto them, Goe yee into all the world, and preach the Gospel to every creature. He that beleeveth and is baptized, shalbe saved, but he that beleeveth not, shall be damned. And these signes shal follow them that beleeve, In my Name shall they cast out devils, they shall speake with new tongues, they shall take up serpents, and if they drinke any deadly thing, it shall not hurt them, they shall lay hands on the sicke, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sate on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the worde with signes following. Amen.

THE GOSPEL ACCORDING TO

S. LUKE

CHAPTER I

The Preface
of Luke to his
whole Gospel.



SORASMUCH as many have taken in hande to set forth in order a declaration of those things which are most surely beleeveth among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word: it seemed good to me also, having had perfect understanding of things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certaintie of those things wherein thou hast bene instructed.

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CHAPTER I

THERE was in the dayes of Herode the king of Iudea, a certaine Priest, named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the Commandements and ordinances of the Lord, blamelesse. And they had no childe, because that Elizabeth was barren, and they both were now well stricken in yeeres. And it came to passe, that while he executed the Priests office before God in the order of his course, according to the custome of the Priests office, his lot was to burne incense when he went into the Temple of the Lord. And the whole multitude of the people were praying without, at the time of incense. And there appeared unto him an Angel of the Lord, standing on the right side of the Altar of incense. And when Zacharias sawe him, hee was troubled, and feare fell upon him. But the Angel said unto him, Feare not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name Iohn. And thou shalt have ioy and gladnesse, and many shall reioyce at his birth: for he shall be great in the sight of the Lord, and shal drinke neither wine, nor strong drinke, and he shall bee filled with the holy Ghost, even from his mothers wombe. And many of the children of Israel shall hee turne to the Lord their God. And hee shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust, to make ready a people prepared for the Lord. And Zacharias said unto the Angel, Whereby shall I know this? For I am an old man, and my wife well stricken in yeeres. And the Angel answering, said unto him, I am Gabriel that stand in the presence of God, and am sent to speake unto thee, and to shew thee these glad tidings. And behold, thou shalt be dumbe, and not able to speake, untill the day that these things shall bee performed, because thou beleevest not my words, which shall bee fulfilled in their season. And the people waited for Zacharias, and marvelled that hee taried so long in the temple. And when he came out, he could not speake unto them: and they perceived that he had seene a vision in the temple: for he beckened unto them, and remained speechlesse. And it came to passe, that as soone as the dayes of his ministration were accomplished, he departed to his owne house. And after those dayes his wife Elizabeth conceived, and hid herselfe five moneths, saying, Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take away my reproch among men. And in the sixt moneth, the Angel Gabriel was sent from God, unto a citie of Christ.

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Galilee, named Nazareth, to a virgine espoused to a man whose name was Ioseph, of the house of David, and the virgins name was Marie. And the Angel came in unto her, and said, Haile thou that art highly favoured, the Lord is with thee: Blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her minde what maner of salutation this should be. And the Angel said unto her, Feare not, Marie, for thou hast found favour with God. And behold, thou shalt conceive in thy wombe, and bring forth a sonne, and shalt call his name Iesus. He shall be great, and shall be called the sonne of the Highest, and the Lord God shall give unto him the throne of his father David. And hee shall reigne over the house of Iacob for ever, and of his kingdome there shall be no end. Then said Marie unto the Angel, How shall this be, seeing I know not a man? And the Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall bee borne of thee, shall bee called the sonne of God. And behold, thy cousin Elizabeth, she hath also conceived a sonne in her old age, and this is the sixt moneth with her, who was called barren. For with God no thing shall be impossible. And Marie said, Behold the handmaide of the Lord, be it unto me according to thy word: and the Angel departed from her. And Marie arose in those dayes, and went into the hill countrey with haste, into a city of Iuda, and entred into the house of Zacharias, and saluted Elizabeth. And it came to passe that when Elizabeth heard the salutation of Marie, the babe leaped in her wombe, and Elizabeth was filled with the holy Ghost. And she spake out with a loud voyce, and saide, Blessed art thou among women, and blessed is the fruite of thy wombe. And whence is this to me, that the mother of my Lord should come to mee? For loe, assoone as the voice of thy salutation sounded in mine eares, the babe leaped in my wombe for ioy. And blessed is she that beleaved, for there shalbe a performance of those things, which were told her from the Lord. And Marie said,

My soule doth magnifie the Lord,
And my spirit hath reioyced in God my saviour.
For hee hath regarded the low estate of his handmaiden:
For behold, from hencefoorth all generations shall call me
blessed.
For he that is mighty hath done to mee great things,
And holy is his Name.
And his mercy is on them that feare him,

The prophecie
of Elizabeth,
and of Mary,
concerning
Christ.

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From generation to generation.

Hee hath shewed strength with his arme,

He hath scattered the proud, in the imagination of their hearts.

He hath put downe the mighty from their seates,

And exalted them of low degree.

Hee hath filled the hungry with good things,

And the rich hee hath sent emptie away.

Hee hath holpen his servant Israel,

In remembrance of his mercy,

As he spake to our fathers,

To Abraham, and to his seed for ever.

CHAPTER I

And Mary abode with her about three moneths, and returned to her owne house. Now Elizabeths full time came, that shee should

be delivered, and shee brought forth a sonne. And her neighbours The nativitie
and circum-
cision of Iohn.

and her cousins heard how the Lord had shewed great mercy upon her, and they reioyced with her. And it came to passe that on

the eight day they came to circumcise the childe, and they called him Zacharias, after the name of his father. And his mother

answered, and said, Not so, but he shalbe called Iohn. And they

said unto her, There is none of thy kinred that is called by this

name. And they made signes to his father, how he would have

him called. And he asked for a writing table, and wrote, saying,

His name is Iohn: and they marvelled all. And his mouth was

opened immediatly, and his tongue loosed, and hee spake, and

praised God. And feare came on all that dwelt round about

them, and all these sayings were noised abroad thorowout all the

hill cuntry of Iudea. And all they that had heard them, layde

them up in their hearts, saying, What maner of childe shal this

be? And the hand of the Lord was with him. And his father

Zacharias was filled with the holy Ghost, and prophesied, saying, The prophesie
of Zachary
both of Christ,

Blessed bee the Lord God of Israel,

For hee hath visited and redeemed his people,

And hath raised up an horne of salvation for us,

In the house of his servant David,

As he spake by the mouth of his holy Prophets, which have

bene since the world began:

That wee should be saved from our enemies, and from the

hand of all that hate us,

To performe the mercy promised to our fathers,

And to remember his holy Covenant,

The oath which he sware to our father Abraham,

That hee would grant unto us, that wee beeing delivered

out of the hands of our enemies,

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and of Iohn.

Might serve him without feare,
In holinesse and righteousnesse before him, all the dayes of
our life.

And thou childe shalt bee called the Prophet of the Highest :
For thou shalt goe before the face of the Lord to prepare
his wayes,

To give knowledge of salvation unto his people,

By the remission of their sinnes,

Through the tender mercy of our God,

Whereby the day-spring from on high hath visited us,

To give light to them that sit in darknes, and in the shadow
of death,

To guide our feet into the way of peace.

And the childe grew, and waxed strong in spirit, and was in the
deserts, till the day of his shewing unto Israel.

CHAPTER II

Augustus
taxeth all
the Romane
Empire :

The nativitie
of Christ :

One Angel re-
lateth it to
the shepherds :

many sing
praises to
God for it.

AND it came to passe in those dayes, that there went out a
decree from Cesar Augustus, that all the world should be
taxed. (And this taxing was first made when Cyrenius
was governor of Syria) And all went to bee taxed, every one into
his owne citie. And Ioseph also went up from Galilee, out of the
citie of Nazareth, into Iudea, unto the citie of David, which is
called Bethlehem, (because he was of the house and linage of
David,) to be taxed with Mary his espoused wife, being great with
child. And so it was, that while they were there, the dayes were
accomplished that she should be delivered. And she brought
forth her first borne sonne, and wrapped him in swadling
clothes, and laid him in a manger, because there was no roome
for them in the Inne. And there were in the same countrey
shepherds abiding in the field, keeping watch over their flocke
by night. And loe, the Angel of the Lord came upon them, and
the glory of the Lord shone round about them, and they were
sore afraid. And the Angel said unto them, Feare not: For
behold, I bring you good tidings of great ioy, which shall be to
all people. For unto you is borne this day, in the citie of David,
a Saviour, which is Christ the Lord. And this shall be a signe
unto you; yee shall find the babe wrapped in swadling clothes
lying in a manger. And suddenly there was with the Angel a
multitude of the heavenly hoste praising God, and saying,

Glory to God in the highest,

And on earth peace, good wil towards men.

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CHAPTER II

And it came to passe, as the Angels were gone away from them into heaven, the shepheards said one to another, Let us now goe even unto Bethlehem, and see this thing which is come to passe, which the Lord hath made knowen unto us. And they came with haste, and found Mary and Ioseph, and the babe lying in a manger. And when they had seene it, they made knowen abroad the saying, which was told them, concerning this child. And all they that heard it, wondered at those things, which were tolde them by the shepheards. But Mary kept all these things, and pondered them in her heart. And the shepheards returned, glorifying and praising God for all the things that they had heard and seene, as it was told unto them. And when eight dayes were accomplished for the circumcising of the childe, his name was called Iesus, which was so named of the Angel before he was conceived in the wombe.

Christ is
circumcised.

And when the dayes of her purification according to the law of Moses, were accomplished, they brought him to Hierusalem, to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the wombe, shalbe called holy to the Lord) and to offer a sacrifice according to that which is said in the Law of the Lord, a paire of turtle doves, or two yong pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the holy Ghost, that he should not see death, before he had seene the Lords Christ. And hee came by the spirit into the Temple: and when the parents brought in the child Iesus, to doe for him after the custome of the Lawe, then tooke hee him up in his armes, and blessed God, and said,

Mary purified :

Lord now lettest thou thy servant depart in peace,
According to thy word. .

Simeon and
Anna prophesie
of Christ :

For mine eyes have seene thy salvation,
Which thou hast prepared before the face of all people.
A light to lighten the Gentiles,

And the glory of thy people Israel.

And Ioseph and his mother marveiled at those things which were spoken of him. And Simeon blessed them, and said unto Marie his mother, Behold, this child is set for the fall and rising againe of many in Israel: and for a signe which shall be spoken against, (yea a sword shall pearce thorow thy owne soule also) that the thoughts of many hearts may be revealed. And there was one Anna a Prophetesse, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven

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CHAPTER II

who increaseth
in wisdom,

questioneth in
the Temple
with the
doctours,

and is obedient
to his parents.

yeeres from her virginitie. And she was a widow of about fourescore and foure yeeres, which departed not from the Temple, but served God with fastings and prayers night and day. And she comming in that instant, gave thankes likewise unto the Lord, and spake of him to al them that looked for redemption in Hierusalem. And when they had performed all things according to the Lawe of the Lord, they returned into Galilee, to their owne citie Nazareth. And the child grew, and waxed strong in spirit filled with wisdom, and the grace of God was upon him. Now his parents went to Hierusalem every yeere, at the feast of the Passeover. And when he was twelve yeeres old, they went up to Hierusalem, after the custome of the feast. And when they had fulfilled the dayes, as they returned, the childe Iesus taried behind in Hierusalem, and Ioseph and his mother knew not of it. But they supposing him to have bene in the company, went a daies iourney, and they sought him among their kinsefolke and acquaintance. And when they found him not, they turned backe againe to Hierusalem, seeking him. And it came to passe, that after three daies they found him in the Temple, sitting in the midst of the Doctours, both hearing them, and asking them questions. And all that heard him were astonished at his understanding, and answers. And when they sawe him, they were amazed: and his mother said unto him, Sonne, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist yee not that I must bee about my fathers businesse? And they understood not the saying which he spake unto them. And he went downe with them, and came to Nazareth, and was subiect unto them: But his mother kept all these sayings in her heart. And Iesus increased in wisdom and stature, and in favour with God and man.

CHAPTER III

The preaching
and baptisme
of Iohn:

NOW in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being Governour of Iudea, and Herode being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene, Annas and Caiaphas being the high Priests, the word of God came unto Iohn the sonne of Zacharias, in the wilderness. And he came into all the countrey about Iordane, preaching the baptisme of repentance, for the remission of sinnes, as it is written in the book of the words of Esaias the Prophet, saying,

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CHAPTER III

The voyce of one crying in the wilderness,
Prepare ye the way of the Lord,
Make his paths straight.
Every valley shall be filled,
And every mountaine and hill shalbe brought low,
And the crooked shall bee made straight,
And the rough wayes shall be made smooth.
And all flesh shal see the salvation of God.

Then said hee to the multitude that came forth to bee baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within your selves, We have Abraham to our fater: For I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: Every tree therefore which bringeth not forth good fruit, is hewen downe, and cast into the fire. And the people asked him, saying, What shall we doe then? He answereth, and saith unto them, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him doe likewise. Then came also Publicanes to be baptized, and said unto him, Master, what shall we doe? And he said unto them, Exact no more then that which is appointed you. And the souldiers likewise demanded of him, saying, And what shall we doe? And he said unto them, Doe violence to no man, neither accuse any falsely, and be content with your wages. And as the people were in expectation, and all men mused in their hearts of Iohn, whether he were the Christ or not: Iohn answered, saying unto them all, I indeede baptize you with water, but one mightier then I commeth, the latchet of whose shooes I am not worthy to unloose, he shall baptize you with the holy Ghost, and with fire. Whose fanne is in his hand, and he will thorowly purge his floore, and will gather the wheat into his garner, but the chaffe he will burne with fire unquencheable. And many other things in his exhortation preached he unto the people. But Herode the Tetrarch being reprooved by him for Herodias his brother Philips wife, and for all the evils which Herode had done, added yet this above all, that he shut up Iohn in prison. Now when all the people were baptized, and it came to passe that Iesus also being baptized, and praying, the heaven was opened: and the holy Ghost descended in a bodily shape like a Dove upon him, and a voice came from heaven, which said, Thou art my beloved sonne, in thee I am well pleased. And Iesus himselfe began to be about thirty yeeres of age, being (as was supposed) the sonne of Ioseph, which was the sonne of Heli,

His testimonie
of Christ.

Herode im-
prisoneth Iohn.
Christ baptized,
receiveth testi-
mony from
heaven.

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CHAPTER III

The age, and
genealogie of
Christ, from
Ioseph upwards.

which was the sonne of Matthat, which was the sonne of Levi, which was the sonne of Melchi, which was the sonne of Ianna, which was the sonne of Ioseph, which was the sonne of Matthatias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Esli, which was the sonne of Nagge, which was the sonne of Maath, which was the sonne of Matthatias, which was the sonne of Semei, which was the sonne of Ioseph, which was the sonne of Iuda, which was the sonne of Ioanna, which was the sonne of Rhesa, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri, which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Elmodam, which was the sonne of Er, which was the sonne of Iose, which was the sonne of Eliezer, which was the sonne of Iorim, which was the sonne of Matthat, which was the sonne of Levi, which was the sonne of Simeon, which was the sonne of Iuda, which was the sonne of Ioseph, which was the sonne of Ionan, which was the sonne of Eliakim, which was the sonne of Melea, which was the sonne of Menam, which was the sonne of Mattatha, which was the sonne of Nathan, which was the sonne of David, which was the sonne of Iesse, which was the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmon, which was the sonne of Naasson, which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Iuda, which was the sonne of Iacob, which was the sonne of Isaac, which was the sonne of Abraham, which was the sonne of Thara, which was the sonne of Nachor, which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was the sonne of Heber, which was the sonne of Sala, which was the sonne of Cainan, which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech, which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Iared, which was the sonne of Maleleel, which was the sonne of Cainan, which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

CHAPTER IIII

The temptation
and fasting
of Christ:

AND Iesus being full of the holy Ghost, returned from Iordane, and was led by the spirit into the wilderness, being fourtie dayes tempted of the devil, and in those dayes he did eat nothing: and when they were ended, he afterward hungered. And

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CHAPTER III

the devil saide unto him, If thou be the Sonne of God, command this stone that it be made bread. And Iesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God. And the devil taking him up into an high mountaine, shewed unto him all the kingdomes of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shalbe thine. And Iesus answered and said unto him, Get thee behinde me, Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. And hee brought him to Hierusalem, and set him on a pinnacle of the Temple, and said unto him, If thou be the Sonne of God, cast thy selfe downe from hence. For it is written,

He shall give his Angels charge over thee, to keepe thee.

And

In their handes they shall beare thee up,

Lest at any time thou dash thy foot against a stone.

And Iesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, hee departed from him for a season.

He overcometh the devill:

And Iesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. And hee taught in their Synagogues, being glorified of all.

Beginneth to preach:

And hee came to Nazareth, where he had bene brought up, and as his custome was, he went into the Synagogue on the Sabbath day, and stood up for to reade. And there was delivered unto him the booke of the Prophet Esaias, and when he had opened the Booke, he found the place where it was written,

The people of Nazareth admire his gracious words:

The Spirit of the Lord is upon mee,

Because hee hath anointed mee, to preach the Gospel to the poore,

He hath sent mee to heale the broken hearted,

To preach deliverance to the captives,

And recovering of sight to the blinde,

To set at libertie them that are bruised,

To preach the acceptable yeere of the Lord.

And he closed the booke, and hee gave it againe to the minister, and sate downe: and the eyes of all them that were in the Synagogue were fastened on him. And hee began to say unto them, This day is this Scripture fulfilled in your eares. And all bare him witnesse, and wondered at the gracious wordes, which proceeded out of his mouth. And they said, Is not this Iosephs sonne?

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And hee said unto them, Yee will surely say unto me this proverbe, Physition, heale thy selfe: Whatsoever wee have heard done in Capernaum, doe also here in thy countrey. And hee said, Verely I say unto you, no Prophet is accepted in his owne countrey. But I tell you of a trueth, many widowes were in Israel in the dayes of Elias, when the heaven was shut up three yeres and sixe moneths: when great famine was throughout all the land: but unto none of them was Elias sent, save unto Sarepta a citie of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elizeus the Prophet: and none of them was cleansed, saving Naaman the Syrian. And all they in the Synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the citie, and led him unto the brow of the hill (whereon their city was built) that they might cast him downe headlong. But he passing thorow the mids of them, went his way: and came downe to Capernaum, a citie of Galile, and taught them on the Sabbath dayes. And they were astonished at his doctrine: for his worde was with power.

he cureth one
possessed of
a devill,

And in the Synagogue there was a man which had a spirit of an uncleane devill, and cryed out with a loud voice, saying, Let us alone, what have wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Iesus rebuked him, saying, Holde thy peace, and come out of him. And when the devill had throwen him in the middes, hee came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this? for with authoritie and power hee commaundeth the uncleane spirits, and they come out. And the fame of him went out into every place of the countrey round about.

Peters mother
in law,

And he arose out of the Synagogue, and entred into Simons house: and Simons wives mother was taken with a great fever, and they besought him for her. And he stood over her, and rebuked the fever, and it left her. And immediatly she arose, and ministred unto them.

and divers other
sicke persons.

Now when the Sunne was setting, all they that had any sicke with divers diseases, brought them unto him: and hee laid his handes on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Sonne of God. And hee rebuking them, suffered them not to speake: for they knewe that hee was Christ. And when it was day, he departed, and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And hee said unto them, I must preach

The devils
acknowledge
Christ, and are
reproved for it:

he preacheth
through the
cities.

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the kingdome of God to other cities also : for therefore am I sent.
And hee preached in the Synagogues of Galile.

CHAPTER IIII

CHAPTER V

AND it came to passe, that as the people preassed upon him to heare the word of God, hee stood by the lake of Genesareth, and sawe two ships standing by the lake : but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him, that he would thrust out a little from the land : and he sate downe, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Lanch out into the deepe, and let downe your nets for a draught. And Simon answering, said unto him, Master, wee have toiled all the night, and have taken nothing : neverthelesse at thy word I will let downe the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake : and they beckened unto their partners, which were in the other ship, that they should come and helpe them. And they came, and filled both the ships, so that they began to sinke. When Simon Peter saw it, he fell downe at Iesus knees, saying, Depart from me, for I am a sinfull man, O Lord. For he was astonished, and al that were with him, at the draught of the fishes which they had taken. And so was also Iames, and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus said unto Simon, Feare not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsooke all, and followed him.

Christ teacheth
the people out
of Peters ship.

In a miraculous
taking of fishes,
sheweth how
he wil make
him and his
partners fishers
of men :

And it came to passe, when he was in a certaine citie, behold a man full of leprosie : who seeing Iesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane. And he put forth his hand, and touched him, saying, I wil : be thou cleane. And immediatly the leprosie departed from him. And hee charged him to tell no man : but, Goe, and shewe thy selfe to the Priest, and offer for thy clensing, according as Moses commanded, for a testimonie unto them. But so much the more went there a fame abroad of him, and great multitudes came together to heare, and to be healed by him of their infirmities.

Cleanseth
the leper :

And he withdrew himselfe into the wilderness, and prayed. And it came to passe on a certaine day, as hee was teaching, that there were Pharisees and Doctours of the Law sitting by, which were come out of every towne of Galilee, and Iudea, and Hierusalem : and the power of the Lord was present to heale them.

Prayeth in the
wildernesse :

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CHAPTER V

Healeth one
sicke of the
palsie :

And behold, men brought in a bed a man which was taken with a palsie : and they sought meanes to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went upon the house top, and let him downe through the tiling with his couch, into the midst before Iesus. And when he saw their faith, hee said unto him, Man, thy sinnes are forgiven thee. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sinnes, but God alone? But when Iesus perceived their thoughts, he answering, saide unto them, What reason ye in your hearts? Whether is easier to say, Thy sinnes be forgiven thee : or to say, Rise up and walke? But that ye may know that the Sonne of man hath power upon earth to forgive sinnes (he said unto the sicke of the palsie,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediatly he rose up before them, and tooke up that whereon hee lay, and departed to his owne house, glorifying God. And they were all amazed, and they glorified God, and were filled with feare, saying, Wee have seene strange things to day.

Calleth
Matthew the
Publicane :

And after these things hee went forth, and sawe a Publicane, named Levi, sitting at the receipt of custome : and hee said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his owne house : and there was a great company of Publicanes, and of others that sate downe with them. But their Scribes and Pharisees murmured against his disciples, saying, Why doe ye eate and drinke with Publicanes and sinners? And Iesus answering, said unto them, They that are whole need not a physican : but they that are sicke. I came not to call the righteous, but sinners to repentance.

Eateth with
sinners, as being
the Physician
of soules :

And they said unto him, Why doe the disciples of Iohn fast often, and make prayers, and likewise the disciples of the Pharisees : but thine eat and drinke? And he said unto them, Can yee make the children of the Bride-chamber fast, while the Bridegrome is with them? But the dayes will come, when the Bridegrome shall bee taken away from them, and then shall they fast in those dayes.

Foretelleth the
fastings and
afflictions of the
Apostles after
his ascension :

And he spake also a parable unto them, No man putteth a piece of a newe garment upon an olde : if otherwise, then both the newe maketh a rent, and the piece that was taken out of the new, agreeth not with the olde. And no man putteth new wine into old bottles : else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But newe wine must be put into newe bottles, and both are preserved. No man also

And likeneth
faint hearted
and weake
disciples, to
olde bottels
and worne
garments.

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having drunke olde wine, straightway desireth new: for he saith, CHAPTER
The old is better. V

CHAPTER VI

AND it came to passe on the second Sabbath after the first, Christ reproveth the Pharisees blindnesse about the observation of the Sabbath, by Scripture, reason, and miracle: that he went thorow the corne fields: and his disciples plucked the eares of corne, and did eate, rubbing them in their hands. And certaine of the Pharisees said unto them, Why doe yee that which is not lawfull to doe on the Sabbath dayes? And Iesus answering them, said, Have yee not read so much as this what David did, when himselfe was an hungred, and they which were with him: how he went into the house of God, and did take and eate the Shew bread, and gave also to them that were with him, which it is not lawfull to eate but for the Priests alone? And he said unto them, That the sonne of man is Lord also of the Sabbath. And it came to passe also on another Sabbath, that he entred into the Synagogue, and taught: and there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heale on the Sabbath day: that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand foorth in the mids. And he arose, and stood foorth. Then said Iesus unto them, I will aske you one thing, Is it lawfull on the Sabbath dayes to doe good, or to doe evill? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch foorth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madnesse, and communed one with another what they might doe to Iesus. And it came to passe in those dayes, that hee went out into a mountaine to pray, and continued all night in prayer to God.

And when it was day, he called unto him his disciples: and of them he chose twelve; whom also hee named Apostles: Simon, Choooseth twelve Apostles: (whom he also named Peter,) and Andrew his brother: Iames and Iohn, Philip and Bartholomew, Matthew and Thomas, Iames the sonne of Alpheus, and Simon, called Zelotes, and Iudas the brother of Iames, and Iudas Iscariot, which also was the traitour.

And hee came downe with them, and stood in the plaine, and Healeth the diseased: the company of his disciples, and a great multitude of people, out of all Iudea and Hierusalem, and from the Sea coast of Tyre and Sidon, which came to heare him, and to be healed of their diseases, and they that were vexed with uncleane spirits: and they were healed. And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

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CHAPTER

VI

Preacheth to
his disciples
before the peo-
ple of blessings,
and curses :

How we must
love our
enemies :

And hee lifted up his eyes on his disciples, and said, Blessed be yee poore : for yours is the kingdome of God. Blessed are yee that hunger now : for yee shall be filled. Blessed are yee that weepe now, for yee shall laugh. Blessed are yee when men shall hate you, and when they shall separate you from their company, and shal reproach you, and cast out your name as evill, for the Sonne of mans sake. Reioice yee in that day, and leape for ioy : for behold, your reward is great in heaven, for in the like maner did their fathers unto the Prophets. But woe unto you that are rich : for yee have received your consolation. Woe unto you that are full : for yee shall hunger. Woe unto you that laugh now : for yee shall mourne and weepe. Woe unto you when all men shall speake well of you : for so did their fathers to the false Prophets.

But I say unto you which heare, Love your enemies, doe good to them which hate you, blesse them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheeke, offer also the other : and him that taketh away thy cloake, forbid not to take thy coat also. Give to every man that asketh of thee, and of him that taketh away thy goods, aske them not againe. And as yee would that men should doe to you, doe yee also to them likewise. For if yee love them which love you, what thanke have ye ? for sinners also love those that love them. And if ye doe good to them which doe good to you, What thanke have ye ? for sinners also doe even the same. And if ye lend to them of whom ye hope to receive, What thanke have ye ? for sinners also lend to sinners, to receive as much againe. But love yee your enemies, and doe good, and lend, hoping for nothing againe : and your reward shall bee great, and ye shalbe the children of the Highest : for hee is kinde unto the unthankfull, and to the evill. Be ye therefore mercifull, as your Father also is mercifull. Iudge not, and ye shall not bee iudged : condemne not, and ye shall not be condemned : forgive, and ye shall be forgiven. Give, and it shall bee given unto you, good measure, preassed downe, and shaken together, and running over, shall men give into your bosome : for with the same measure that ye mete withall, it shall bee measured to you againe. And hee spake a parable unto them, Can the blinde leade the blinde ? Shall they not both fall into the ditch ? The disciple is not above his master : but every one that is perfect shalbe as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beame that is in thine owne eye ? Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye :

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CHAPTER VI

when thou thy selfe beholdest not the beame that is in thine owne eye? Thou hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see clearly to pul out the mote that is in thy brothers eye. For a good tree bringeth not forth corrupt fruit: neither doeth a corrupt tree bring forth good fruit. For every tree is knowen by his owne fruit: for of thornes men doe not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart, bringeth forth that which is good: and an evill man out of the evill treasure of his heart, bringeth forth that which is evill: For of the abundance of the heart, his mouth speaketh.

And why call ye mee Lord, Lord, and doe not the things which I say? Whosoever commeth to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. He is like a man which built an house, and digged deepe, and layd the foundation on a rocke. And when the flood arose, the streame beat vehemently upon that house, and could not shake it: for it was founded upon a rocke. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the streame did beate vehemently, and immediatly it fell, and the ruine of that house was great.

And ioyne the obedience of good workes, to the hearing of the word: least in the evill day of temptation, we fall like an house built upon the face of the earth, without any foundation.

CHAPTER VII

NOW when hee had ended all his sayings in the audience of the people, hee entred into Capernaum. And a certaine Centurions servant, who was deare unto him, was sicke and ready to die. And when he heard of Iesus, he sent unto him the Elders of the Iewes, beseeching him that he would come and heale his servant. And when they came to Iesus, they besought him instantly, saying, that hee was worthy for whome hee should doe this. For he loveth our nation, and hee hath built us a Synagogue. Then Iesus went with them. And when he was now not farre from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter under my rooffe. Wherefore neither thought I my selfe worthy to come unto thee: but say in a worde, and my servant shall bee healed. For I also am a man set under authoritie, having under mee souldiers: and I say unto one, Goe, and he goeth: and to another, Come, and hee commeth: and to my servant, Doe this, and he doeth it. When Iesus heard these things, hee marveled at him, and turned him about, and saide unto the people that followed him, I say unto you, I have not

Christ findeth a greater faith in the Centurion a Gentile, then in any of the Iewes:

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CHAPTER VII

Healeth his
servant being
absent :

Raiseth from
death the
widowes sonne
at Naim :

found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had bene sicke.

And it came to passe the day after, that he went into a citie called Naim : and many of his disciples went with him, and much people. Now when he came nigh to the gate of the citie, behold, there was a dead man caried out, the onely sonne of his mother, and shee was a widow : and much people of the citie was with her. And when the Lord saw her, he had compassion on her, and saide unto her, Weepe not. And hee came and touched the beere (and they that bare him, stood still.) And he said, Yong man, I say unto thee, Arise. And he that was dead, sate up, and began to speake : and he delivered him to his mother. And there came a feare on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Iudea, and throughout all the region round about. And the disciples of Iohn shewed him of all these things.

Answereth
Iohns messen-
gers with the
declaration of
his miracles :

And Iohn calling unto him two of his disciples, sent them to Iesus, saying, Art thou hee that should come, or looke we for another ? When the men were come unto him, they said, Iohn Baptist hath sent us unto thee, saying, Art thou hee that should come, or looke we for another ? And in that same houre hee cured many of their infirmities and plagues, and of evill spirits, and unto many that were blind, he gave sight. Then Iesus answering, said unto them, Go your way, and tell Iohn what things ye have seene and heard, how that the blind see, the lame walke, the lepers are clensed, the deafe heare, the dead are raised, to the poore the Gospel is preached. And blessed is he whosoever shall not be offended in me.

Testifieth to
the people what
opinion hee held
of Iohn :

And when the messengers of Iohn were departed, hee beganne to speake unto the people concerning Iohn : What went ye out into the wilderness for to see ? A reede shaken with the winde ? But what went ye out for to see ? A man clothed in soft raiment ? Behold, they which are gorgeously apparelled, and live delicately, are in kings courts. But what went ye out for to see ? A Prophet ? Yea, I say unto you, and much more then a Prophet. This is he of whome it is written,

Behold, I send my messenger before thy face,

Which shall prepare thy way before thee.

For I say unto you, among those that are borne of women, there is not a greater Prophet then Iohn the Baptist : but he that is least in the kingdome of God, is greater then he. And all the people

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that heard him, and the Publicanes, iustified God, being baptized with the baptisme of Iohn. But the Pharisees and Lawyers rejected the counsell of God against themselves, being not baptized of him.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced: wee have mourned to you, and yee have not wept. For Iohn the Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a devill. The sonne of man is come, eating, and drinking, and ye say, Behold a gluttonous man, and a wine bibber, a friend of Publicanes and sinners. But wisdom is iustified of all her children.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisees house, and sate downe to meat. And behold, a woman in the citie which was a sinner, when shee knew that Iesus sate at meat in the Pharisees house, brought an Alabaster boxe of ointment, and stood at his feet behind him, weeping, and began to wash his feete with teares, and did wipe them with the haire of her head, and kissed his feet, and anointed them with the oyntment. Now when the Pharisee which had bidden him, saw it, he spake within himselfe, saying, This man, if he were a Prophet, would have knowne who, and what maner of woman this is that toucheth him: for she is a sinner. And Iesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certaine creditour, which had two debtors: the one ought five hundred pence, and the other fiftie. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered, and saide, I suppose, that hee to whome he forgave most. And he said unto him, Thou hast rightly iudged. And hee turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, thou gavest me no water for my feete: but shee hath washed my feete with teares, and wiped them with the haire of her head. Thou gavest me no kisse: but this woman, since the time I came in, hath not ceased to kisse my feet. Mine head with oile thou didst not anoint: but this woman hath anointed my feet with oyntment. Wherefore, I say unto thee, her sinnes, which are many, are forgiven, for she loved much: but to whom litle is forgiven, the same loveth litle. And he said unto her, Thy sinnes are forgiven. And they that sate at meat with him, began to say

CHAPTER VII

Inveigheth against the Iewes, who with neither the maners of Iohn, nor of Iesus could be wonne:

and sheweth by occasion of Marie Magdalene, how he is a friend to sinners, not to maintaine them in sinnes, but to forgive them their sinnes, upon their faith and repentance.

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CHAPTER VII

within themselves, Who is this that forgiveth sinnes also? And he said to the woman, Thy faith hath saved thee, goe in peace.

CHAPTER VIII

AND it came to passe afterward, that he went throughout every citie and village preaching, and shewing the glad tidings of the kingdome of God: and the twelve were with him, and certaine women which had bene healed of evill spirits and infirmities, Mary called Magdalene out of whom went seven devils, and Ioanna the wife of Chuza, Herods steward, and Susanna, and many others which ministred unto him of their substance.

Women minister unto Christ of their substance.

Christ after he had preached from place to place, attended with his Apostles, propoundeth the parable of the sower,

And when much people were gathered together, and were come to him out of every citie, he spake by a parable: A Sower went out to sowe his seed: and as he sowed, some fell by the wayes side, and it was troden downe, and the fowles of the aire devoured it. And some fell upon a rocke, and as soone as it was sprung up, it withered away, because it lacked moisture. And some fell among thornes, and the thornes sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when hee saide these things, he cryed, He that hath eares to heare, let him heare. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdome of God: but to others in parables, that seeing, they might not see, and hearing, they might not understand. Now the parable is this: The seed is the word of God. Those by the way side, are they that heare: then commeth the devil, and taketh away the word out of their hearts, least they should beleeve, and be saved. They on the rocke, are they which when they heare, receive the word with ioy; and these have no roote, which for a while beleeve, and in time of temptation fall away. And that which fell among thornes, are they, which when they have heard, goe forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart having heard the word, keepe it, and bring forth fruit with patience.

and of the candle:

No man when he hath lighted a candle, covereth it with a vessell, or putteth it under a bed: but setteth it on a candlesticke, that they which enter in, may see the light. For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be knownen, and come abroad. Take heede there-

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fore how yee heare : for whosoever hath, to him shall bee given ; and whosoever hath not, from him shall be taken, even that which he seemeth to have. CHAPTER
VIII

Then came to him his mother and his brethren, and could not come at him for the prease. And it was told him by certaine which saide, Thy mother and thy brethren stand without, desiring to see thee. And hee answered and said unto them, My mother and my brethren are these which heare the word of God, and doe it. declareth who
are his mother,
and brethren :

Now it came to passe on a certaine day, that he went into a ship, with his disciples : and hee said unto them, Let us goe over unto the other side of the lake, and they lanchd forth. But as they sailed, he fell asleepe, and there came downe a storme of wind on the lake, and they were filled with water, and were in ieopardie. And they came to him, and awoke him, saying, Master, master, we perish. Then he rose, and rebuked the wind, and the raging of the water : and they ceased, and there was a calme. And he saide unto them, Where is your faith ? And they being afraide wondred, saying one to another, What maner of man is this ? For he commandeth even the winds and water, and they obey him. rebuketh the
winds :

And they arrived at the countrey of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the citie a certaine man which had devils long time, and ware no clothes, neither abode in any house, but in the tombes. When he saw Iesus, he cried out, and fell downe before him, and with a loud voyce said, What have I to doe with thee, Iesus, thou sonne of God most high ? I beseech thee torment me not. (For he had commanded the uncleane spirit to come out of the man : For oftentimes it had caught him, and he was kept bound with chaines, and in fetters : and he brake the bands, and was driven of the devil into the wilderness.) And Iesus asked him, saying, What is thy name ? And he said, Legion : because many devils were entred into him. And they besought him, that he would not command them to goe out into the deepe. And there was there an herd of many swine feeding on the mountaine : and they besought him that he would suffer them to enter into them : and he suffered them. Then went the devils out of the man, and entred into the swine : and the herd ran violently downe a steepe place into the lake, and were choked. When they that fed them saw what was done, they fled, and went, and tolde it in the citie, and in the countrey. Then they went out to see what was done, and came to Iesus, and found the man, out of whom the

casteth the
Legion of devils
out of the man,
into the heard
of swine :

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CHAPTER VIII

devils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraid. They also which saw it, told them by what meanes he that was possessed of the devils, was healed.

is rejected of
the Gadarenes:

Then the whole multitude of the countrey of the Gadarenes round about, besought him to depart from them, for they were taken with great feare: and he went up into the ship, and returned back againe. Now the man, out of whom the devils were departed, besought him that he might be with him: but Iesus sent him away, saying, Returne to thine owne house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole citie how great things Iesus had done unto him. And it came to passe, that when Iesus was returned, the people gladly received him: for they were all waiting for him.

And behold, there came a man named Iairus, and hee was a ruler of the Synagogue, and hee fell downe at Iesus feete, and besought him that hee would come into his house: for hee had one onely daughter about twelve yeeres of age, and she lay a dying. (But as hee went the people thronged him.)

healeth the
woman of her
bloodie issue,

And a woman having an issue of blood twelve yeres, which had spent all her living upon Phisitions, neither could be healed of any, came behinde him, and touched the border of his garment: and immediatly her issue of blood stanchd. And Iesus saide, Who touched mee? When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and preasse thee, and sayest thou, Who touched me? And Iesus saide, Some body hath touched mee: for I perceive that vertue is gone out of me. And when the woman saw that she was not hid, shee came trembling, and falling downe before him, shee declared unto him before all the people, for what cause shee had touched him, and how she was healed immediatly. And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole, goe in peace.)

and raiseth
from death
Iairus daughter.

While hee yet spake, there commeth one from the ruler of the Synagogues house, saying to him, Thy daughter is dead, trouble not the Master. But when Iesus heard it, he answered him, saying, Feare not, beleewe onely, and she shalbe made whole. And when hee came into the house, hee suffered no man to goe in, save Peter, and Iames, and Iohn, and the father and the mother of the mayden. And all wept, and bewailed her: but he said, Weepe not, she is not dead, but sleepeth. And they laughed him to scorne, knowing that she was dead. And hee put them all out, and tooke her by the hand, and called, saying, Mayd, arise. And her spirit came

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again, and shee arose straightway : and hee commanded to give her meat. And her parents were astonished : but hee charged them that they should tell no man what was done.

CHAPTER VIII

CHAPTER IX

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And hee sent them to preach the Kingdome of God, and to heale the sicke. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coates apeece. And whatsoever house yee enter into, there abide, and thence depart. And whosoever will not receive you, when ye goe out of that city, shake off the very dust from your feete, for a testimonie against them. And they departed, and went through the townes preaching the Gospel, and healing every where.

Christ sendeth his Apostles to worke miracles, and to preach.

Now Herode the Tetrarch heard of all that was done by him : and hee was perplexed, because that it was said of some, that Iohn was risen from the dead : and of some, that Elias had appeared : and of others, that one of the olde Prophets was risen againe. And Herode said, Iohn have I beheaded : but who is this of whom I heare such things ? And hee desired to see him.

Herod desired to see Christ.

And the Apostles when they were returned, tolde him all that they had done. And hee tooke them, and went aside privately into a desert place, belonging to the citie called Bethsaida. And the people when they knew it, followed him, and he received them, and spake unto them of the kingdome of God, and healed them that had need of healing. And when the day beganne to weare away, then came the twelve, and said unto him, Send the multitude away, that they may go into the townes and countrey round about, and lodge, and get victuals : for we are here in a desert place. But he said unto them, Give yee them to eate. And they said, Wee have no more but five loaves and two fishes, except we should goe and buy meate for all this people. For they were about five thousand men. And he said to his disciples, Make them sit downe by fifties in a company. And they did so, and made them all sit downe. Then he tooke the five loaves and the two fishes, and looking up to heaven, hee blessed them, and brake, and gave to the disciples to set before the multitude. And they did eate, and were all filled. And there was taken up of fragments that remained to them, twelve baskets.

Christ feedeth five thousand :

And it came to passe, as he was alone praying, his disciples were

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CHAPTER IX

inquireth what
opinion the
world had of
him: foretelleth
his passion:

proposeth to
all, the paterne
of his patience.

The trans-
figuration.

Hee healeth
the lunaticke:

with him: and he asked them, saying, Whom say the people that I am? They answering, said, Iohn the Baptist: but some say, Elias: and others say, that one of the old Prophets is risen againe. He said unto them, But whom say yee that I am? Peter answering, said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing, saying, The Sonne of man must suffer many things, and be reiected of the Elders, and chiefe Priests, and Scribes, and be slaine, and be raised the third day.

And he said to them all, If any man will come after me, let him denie himselfe, and take up his crosse daily, and follow me. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if hee gaine the whole world, and lose himselfe, or be cast away? For whosoever shall bee ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed, when he shall come in his owne glory, and in his Fathers, and of the holy Angels. But I tell you of a trueth, there be some standing here, which shall not taste of death, till they see the kingdome of God.

And it came to passe, about an eight dayes after these sayings, hee tooke Peter, and Iohn, and Iames, and went up into a mountaine to pray: and as hee prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease, which he should accomplish at Hierusalem. But Peter, and they that were with him, were heaue with sleepe: and when they were awake, they saw his glory, and the two men that stood with him. And it came to passe, as they departed from him, Peter said unto Iesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them, and they feared, as they entred into the cloude. And there came a voice out of the cloud, saying, This is my beloved Son, heare him. And when the voyce was past, Iesus was found alone, and they kept it close, and told no man in those dayes any of those things which they had seene.

And it came to passe, that on the next day, when they were come downe from the hill, much people met him. And behold, a man of the companie cried out, saying, Master, I beseech thee looke upon my sonne, for he is mine onely child. And loe, a spirit taketh him, and hee suddenly crieth out, and it teareth him that he fometh againe, and bruising him, hardly departeth from him. And I besought thy disciples to cast him out, and they could not.

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CHAPTER IX

And Iesus answering, said, O faithlesse, and perverse generation, how long shal I be with you, and suffer you? bring thy sonne hither. And as he was yet a comming, the devill threw him downe, and tare him: and Iesus rebuked the uncleane spirit, and healed the child, and delivered him againe to his father.

And they were al amazed at the mightie power of God: But while they wondred every one at all things which Iesus did, he said unto his disciples, Let these sayings sinke downe into your eares: for the Sonne of man shall bee delivered into the handes of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to aske him of that saying.

Againe fore-
warneth his
disciples of
his Passion:

Then there arose a reasoning among them, which of them should be greatest. And Iesus perceiving the thought of their heart, tooke a child, and set him by him, and said unto them, Whosoever shall receive this child in my Name, receiveth me: and whosoever shall receive me, receiveth him that sent me: For hee that is least among you all, the same shalbe great.

commendeth
humilitie:

And Iohn answered, and said, Master, we saw one casting out devils in thy Name, and we forbade him, because he followeth not with us. And Iesus said unto him, Forbid him not: for he that is not against us, is for us.

And it came to passe, when the time was come that he should bee received up, he stedfastly set his face to goe to Hierusalem, and sent messengers before his face, and they went and entred into a village of the Samaritanes to make ready for him. And they did not receive him, because his face was as though he would goe to Hierusalem. And when his disciples, Iames and Iohn sawe this, they said, Lord, wilt thou that wee command fire to come downe from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what maner spirit ye are of. For the Sonne of man is not come to destroy mens lives, but to save them. And they went to another village.

biddeth them
to shew mild-
nesse towards
all, without
desire of
revenge.

And it came to passe that as they went in the way, a certaine man said unto him, Lord, I wil follow thee whithersoever thou goest. And Iesus said unto him, Foxes have holes, and birds of the aire have nests, but the Sonne of man hath not where to lay his head. And he said unto another, Follow me: But he said, Lord, suffer mee first to goe and bury my father. Iesus said unto him, Let the dead bury their dead: but go thou and preach the kingdome of God. And another also said, Lord, I will follow thee: but let me first goe bid them farewell, which are at home

Divers would
follow him,
but upon
conditions.

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CHAPTER IX

at my house. And Iesus said unto him, No man having put his hand to the plough, and looking backe, is fit for the kingdome of God.

CHAPTER X

Christ sendeth
out at once,
seventy disci-
ples to worke
miracles, and
to preach :

AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face, into every citie and place, whither hee himselfe would come. Therefore said hee unto them, The harvest truly is great, but the labourers are few ; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your wayes : Behold, I send you forth as lambes among wolves. Cary neither purse nor scrip, nor shoes, and salute no man by the way. And into whatsoever house yee enter, first say, Peace bee to this house. And if the sonne of peace be there, your peace shall rest upon it : if not, it shall turne to you againe. And in the same house remaine, eating and drinking such things as they give : For the labourer is worthy of his hire. Goe not from house to house. And into whatsoever citie yee enter, and they receive you, eate such things as are set before you : and heale the sicke that are therein, and say unto them, The kingdome of God is come nigh unto you. But into whatsoever citie yee enter, and they receive you not, goe your waies out into the streetes of the same, and say, Even the very dust of your citie which cleaveth on us, we doe wipe off against you : notwithstanding, be yee sure of this, that the kingdome of God is come nigh unto you. But I say unto you, That it shall be more tolerable in that day for Sodome, then for that citie. Woe unto thee Chorazin, wo unto thee Bethsaida : For if the mighty workes had beene done in Tyre and Sidon, which have beene done in you, they had a great while agoe repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the iudgment, then for you. And thou Capernaum, which art exalted to heaven, shalt be thrust downe to hell. Hee that heareth you, heareth me : and he that despiseth you, despiseth me : and he that despiseth me, despiseth him that sent me.

Admonisheth
them to be
humble, and
wherin to
reioyce :

And the seventy returned againe with ioy, saying, Lord, even the devils are subiect unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any meanes hurt you. Notwithstanding in this reioyce not, that the spirits are subiect unto you : but rather reioyce, because your names are written in heaven.

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In that houre Iesus reioyced in spirit, and said, I thanke thee, O father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so father, for so it seemed good in thy sight. All things are delivered to me of my father: and no man knoweth who the sonne is, but the father: and who the father is, but the sonne, and he to whom the sonne will reveale him.

CHAPTER
X

Thanketh his
father for
his grace:

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that yee see. For I tell you, that many Prophets, and kings have desired to see those things which yee see, and have not seene them: and to heare those things which yee heare, and have not heard them.

Magnifieth the
happy estate
of his Church:

And behold, a certaine Lawyer stood up, and tempted him, saying, Master, what shall I doe to inherite eternall life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he willing to iustifie himselfe, said unto Iesus, And who is my neighbour? And Iesus answering, said, A certaine man went downe from Hierusalem to Iericho, and fel among theeves, which stripped him of his raiment, and wounded him, and departed, leaving him halfe dead. And by chaunce there came downe a certaine Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when hee was at the place, came and looked on him, and passed by on the other side. But a certaine Samaritane as he iourneyed, came where he was; and when hee saw him, hee had compassion on him, and went to him, and bound up his wounds, powring in oile and wine, and set him on his owne beast, and brought him to an Inne, and tooke care of him. And on the morrow when he departed, hee tooke out two pence, and gave them to the hoste, and saide unto him, Take care of him, and whatsoever thou spendest more, when I come againe I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the theeves? And he said, He that shewed mercie on him. Then said Iesus unto him, Goe, and doe thou likewise.

Teacheth the
Lawyer, how to
attaine eternall
life, and to take
every one for
his neighbour,
that needeth
his mercy:

Now it came to passe, as they went, that he entred into a certaine village: and a certaine woman named Martha, received him into her house. And shee had a sister called Mary, which also sate at Iesus feet, and heard his word: but Martha was cumbred about much serving, and came to him, and said, Lord,

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CHAPTER X

Reprehendeth
Martha, and
commendeth
Mary her sister.

doest thou not care that my sister hath left mee to serve alone? Bid her therefore that she helpe me. And Iesus answered, and saide unto her, Martha, Martha, thou art carefull, and troubled about many things: but one thing is needefull, and Mary hath chosen that good part, which shall not bee taken away from her.

CHAPTER XI

Christ teacheth
to pray, and
that instantly:

AND it came to passe, that as he was praying in a certaine place, when hee ceased, one of his disciples said unto him, Lord, teach us to pray, as Iohn also taught his disciples. And hee said unto them, When ye pray, say, Our Father which art in heaven, Halowed be thy Name, Thy kingdome come, Thy will be done as in heaven, so in earth. Give us day by day our dayly bread. And forgive us our sinnes: for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evill. And he said unto them, Which of you shall have a friend, and shall goe unto him at midnight, and say unto him, Friend, lend me three loaves. For a friend of mine in his journey is come to me, and I have nothing to set before him, and he from within shal answere and say, Trouble mee not, the doore is now shut, and my children are with me in bed: I cannot rise and give thee. I say unto you, Though he will not rise, and give him, because he is his friend: yet because of his importunitie, hee will rise and give him as many as he needeth. And I say unto you, Aske, and it shalbe given you: seeke, and ye shal find: knocke, and it shalbe opened unto you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened. If a sonne shall aske bread of any of you that is a father, will hee give him a stone? Or if he aske a fish, will he for a fish give him a serpent? Or if he shall aske an egge, will he offer him a scorpion? If ye then, being evill, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that aske him?

assuring that
God so will
give us good
things.

He casting out
a dumbe devil,
rebuketh the
blasphemous
Pharisees:

And he was casting out a devil, and it was dumbe. And it came to passe, when the devill was gone out, the dumbe spake: and the people wondred. But some of them said, Hee casteth out devils through Beelzebub the chiefe of the devils. And other tempting him, sought of him a signe from heaven. But he knowing their thoughts, said unto them, Every kingdome divided against it selfe, is brought to desolation: and a house divided against a house, falleth. If Satan also be divided against himselfe, how shall his kingdom stand? Because yee say that I cast out devils

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CHAPTER XI

through Beelzebub. And if I by Beelzebub cast out devils, by whom doe your sonnes cast them out? therefore shall they be your iudges. But if I with the finger of God cast out devils, no doubt the kingdome of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger then he shal come upon him, and overcome him, hee taketh from him all his armour wherein he trusted, and divideth his spoiles. He that is not with me, is against me: and hee that gathereth not with me, scattereth. When the uncleane spirit is gone out of a man, he walketh through drie places, seeking rest: and finding none, he sayth, I will returne unto my house whence I came out. And when hee commeth, hee findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked then himselfe, and they enter in, and dwell there, and the last state of that man is worse then the first.

And it came to passe as hee spake these things, a certaine woman of the company lift up her voice, and said unto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked. But hee said, Yea, rather blessed are they that heare the word of God, and keepe it.

and sheweth
who are blessed:

And when the people were gathered thicke together, hee began to say, This is an evill generation, they seeke a signe, and there shall no signe be given it, but the signe of Ionas the Prophet: for as Ionas was a signe unto the Ninevites, so shall also the Sonne of man be to this generation. The Queene of the South shall rise up in the iudgement with the men of this generation, and condemne them: for shee came from the utmost parts of the earth, to heare the wisdom of Solomon: and behold, a greater then Solomon is here. The men of Nineve shall rise up in the iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas, and behold, a greater then Ionas is here. No man when he hath lighted a candle, putteth it in a secret place, neither under a bushell, but on a candlesticke, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evill, thy body also is full of darknesse. Take heede therefore, that the light which is in thee, be not darknesse. If thy whole body therefore be full of light, having no part darke, the whole shalbe full of light, as when the bright shining of a candle doeth give thee light.

preacheth to
the people,

And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe to meate. And when the Pharise saw it, he marveled that he had not first washed before

and reprehend-
eth the outward
shew of holi-
nesse in the
Pharisees,
Scribes, and
Lawyers.

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CHAPTER XI

dinner. And the Lord said unto him, Now doe ye Pharises make cleane the outside of the cup and the platter: but your inward part is full of ravening and wickednesse. Yee fooles, did not he that made that which is without, make that which is within also? But rather give almes of such things as you have: and behold, all things are cleane unto you. But woe unto you Pharises: for ye tythe the Mint and Rue, and all maner of herbes, and passe over iudgement, and the love of God: these ought yee to have done, and not to leave the other undone. Woe unto you Pharisees: for ye love the uppermost seats in the Synagogues, and greetings in the markets. Woe unto you Scribes and Pharisees, hypocrites: for ye are as graves which appeare not, and the men that walk over them, are not aware of them.

Then answered one of the Lawyers, and said unto him, Master, thus saying, thou reprochest us also. And he said, Woe unto you also ye lawyers: for ye lade men with burdens grievous to be borne, and ye your selves touch not the burdens with one of your fingers. Woe unto you: for ye build the sepulchres of the Prophets, and your fathers killed them. Truly ye beare witness that ye allowe the deeds of your fathers: for they indeed killed them, and yee build their sepulchres. Therefore also said the wisdome of God, I wil send them Prophets and Apostles, and some of them they shal slay and persecute: that the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished betweene the Altar and the Temple: Verely I say unto you, it shall be required of this generation. Woe unto you Lawyers: for ye have taken away the key of knowledge: ye entred not in your selves, and them that were entring in, ye hindred. And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speake of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII

Christ preacheth to his disciples to avoid hypocrisie, and fearefulness in publishing his doctrine:

IN the meane time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware yee of the leaven of the Pharisees, which is hypocrisie. For there is nothing covered, that shall not be revealed, neither hid, that shall not be known. Therefore, whatsoever yee have spoken in darkenesse, shall bee heard in the light: and that which

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CHAPTER XII

yee have spoken in the eare, in closets, shal be proclaimed upon the house tops. And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can doe. But I will forewarne you whom you shall feare: Feare him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Feare him. Are not five sparrows solde for two farthings, and not one of them is forgotten before God? But even the very haire of your head are all numbred: Feare not therefore, ye are of more value then many sparrows. Also I say unto you, Whosoever shall confesse me before men, him shall the Sonne of man also confesse before the Angels of God. But he that denieth me before men, shalbe denied before the Angels of God. And whosoever shall speake a word against the Sonne of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shal not be forgiven. And when they bring you unto the Synagogues, and unto Magistrates, and powers, take yee no thought how or what thing ye shall answere, or what ye shall say: for the holy Ghost shal teach you in the same houre, what ye ought to say.

And one of the company saide unto him, Master, speake to my brother, that he divide the inheritance with me. And he said unto him, Man, who made mee a iudge, or a divider over you? And he said unto them, Take heed and beware of covetousnes: for a mans life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certaine rich man brought forth plentifully. And he thought within himselfe, saying, What shall I doe, because I have no roome where to bestow my fruits? And he said, This will I doe, I will pull downe my barnes, and build greater, and there will I bestow all my fruits, and my goods. And I will say to my soule, Soule, thou hast much goods layd up for many yeeres, take thine ease, eate, drinke, and be merry. But God said unto him, Thou foole, this night thy soule shal be required of thee: then whose shal those things be which thou hast provided? So is he that laieth up treasure for himselfe, and is not rich towards God.

And he said unto his disciples, Therefore I say unto you, Take no thought for your life what yee shall eate, neither for the body what yee shall put on. The life is more then meate, and the body is more then raiment. Consider the ravens, for they neither sow nor reape, which neither have storehouse nor barne, and God feedeth them: How much more are yee better then the fowles? And which of you with taking thought can adde to his stature one cubite? If yee then bee not able to doe that thing which is least,

Warneth the people to beware of covetousnes, by the parable of the rich man who set up greater barnes.

We must not be over careful of earthly things,

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CHAPTER XII

why take yee thought for the rest? Consider the Lillies how they growe, they toile not; they spinne not: and yet I say unto you, that Solomon in all his glory, was not arayed like one of these. If then God so clothe the grasse, which is to day in the field, and to morrow is cast into the oven: how much more will he clothe you, O ye of litle faith? And seeke not yee what yee shall eate, or what ye shall drinke, neither be ye of doubtfull minde. For all these things doe the nations of the world seeke after: and your father knoweth that yee have neede of these things.

but seeke the
kingdome
of God,
give almes,

bee ready at a
knocke to open
to our Lord
whensoever
he commeth.

But rather seeke yee the kingdome of God, and all these things shall be added unto you. Feare not, litle flocke, for it is your fathers good pleasure to give you the kingdome. Sell that yee have, and give almes: provide your selves bagges which waxe not old, a treasure in the heavens that faileth not, where no theefe approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loines be girded about, and your lights burning, and ye your selves like unto men that waite for their Lord, when he will returne from the wedding, that when he commeth and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he commeth, shall find watching: Verily, I say unto you, That he shall girde himselfe, and make them to sit downe to meate, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had knowen what houre the theefe would come, he would have watched, and not have suffred his house to be broken thorow. Be yee therefore ready also: for the sonne of man commeth at an houre when yee thinke not.

Christs minis-
ters are to see
to their charge,

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithfull and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meate in due season? Blessed is that servant, whom his Lord when he commeth, shall find so doing. Of a trueth, I say unto you, that hee will make him ruler over all that he hath. But and if that servant say in his heart, My Lord delayeth his comming; and shall beginne to beat the men servants, and maidens, and to eate and drinke, and to be drunken: the Lord of that servant will come in a day when hee looketh not for him, and at an houre when hee is not ware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his Lords will, and prepared not himselfe, neither did according to his will, shalbe

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beaten with many stripes. But hee that knew not, and did commit things worthy of stripes, shall bee beaten with few stripes. For unto whomsoever much is given, of him shal bee much required : and to whom men have committed much, of him they will aske the more.

CHAPTER XII

I am come to send fire on the earth, and what will I, if it be already kindled ? But I have a baptisme to be baptized with, and how am I straitned till it be accomplished ? Suppose yee that I am come to give peace on earth ? I tell you, Nay, but rather division. For from henceforth there shalbe five in one house divided, three against two, and two against three. The father shall bee divided against the sonne, and the sonne against the father : the mother against the daughter, and the daughter against the mother : the mother in lawe against her daughter in lawe, and the daughter in law against her mother in lawe.

And he said also to the people, When ye see a cloud rise out of the West, straightway yee say, There commeth a showre, and so it is. And when ye see the Southwind blow, ye say, There will be heat, and it commeth to passe. Ye hypocrites, ye can discerne the face of the skie, and of the earth : but how is it that yee doe not discerne this time ? Yea, and why even of your selves iudge ye not what is right ?

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him, lest hee hale thee to the Iudge, and the Iudge deliver thee to the officer, and the officer cast thee into prison. I tell thee, Thou shalt not depart thence, till thou hast payed the very last mite.

CHAPTER XIII

THERE were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Iesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, Nay : but except yee repent, ye shall all likewise perish. Or those eightene, upon whom the towre in Siloe fell, and slew them, thinke ye that they were sinners above all men that dwelt in Hierusalem ? I tell you, Nay ; but except yee repent, ye shall all likewise perish.

Hee spake also this parable, A certaine man had a figtree planted in his Vineyard, and he came and sought fruit thereon, and found none. Then said hee unto the dresser of his Vineyard, Beholde, these three yeeres I come seeking fruit on this figtree,

and looks for
persecution.

The people
must take this
time of grace,

because it is a
fearefull thing
to die without
reconciliation.

Christ preach-
eth repentance
upon the pun-
ishment of the
Galileans, and
others.

The fruitlesse
figge tree may
not stand.

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CHAPTER XIII

Hee healeth
the crooked
woman :

and finde none: cut it downe, why cumbreth it the ground? And he answering, said unto him, Lord, let it alone this yeere also, till I shall digge about it, and dounge it: and if it beare fruit, Well: and if not, then after that, thou shalt cut it downe. And he was teaching in one of the Synagogues on the Sabbath.

And beholde, there was a woman which had a spirit of infirmitie eightene yeeres, and was bowed together, and could in no wise lift up her selfe. And when Iesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thy infirmitie. And hee layd his handes on her, and immediatly she was made straight, and glorified God. And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and said unto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doeth not each one of you on the Sabbath loose his ox or his asse from the stall, and leade him away to watering? And ought not this woman being a daughter of Abraham, whom Satan hath bound, loe these eightene yeeres, be loosed from this bond on the Sabbath day? And when hee had said these things, all his adversaries were ashamed: and all the people reioyced for all the glorious things that were done by him.

sheweth the
powerfull work-
ing of the word
in the hearts
of his chosen,
by the parable
of the graine of
mustard seed,
and of leaven:

Then said he, Unto what is the kingdome of God like? and whereunto shall I resemble it? It is like a graine of mustard seed, which a man tooke, and cast into his garden, and it grew, and waxed a great tree: and the fowles of the aire lodged in the branches of it. And againe hee said, Whereunto shall I liken the kingdome of God? It is like leaven, which a woman tooke and hidde in three measures of meale, till the whole was leavened. And he went thorow the cities and villages, teaching and iourneying towards Hierusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them,

exhorteth to
enter in at the
straite gate,

Strive to enter in at the strait gate: for many, I say unto you, will seeke to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open unto us, and he shal answere, and say unto you, I know you not whence you are: then shall ye begin to say, Wee have eaten and drunke in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are; depart from me all ye workers of iniquitie. There shall be weeping and gnashing of teeth, when yee shall see Abraham,

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and Isaac, and Iacob, and all the Prophets in the kingdome of God, and you your selves thrust out. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the kingdome of God. And behold, there are last, which shall be first; and there are first, which shall be last.

CHAPTER XIII

The same day there came certaine of the Pharises, saying unto him, Get thee out, and depart hence; for Herode will kill thee. And he said unto them, Goe ye and tell that Foxe, behold, I cast out devils, and I doe cures to day and to morrow, and the third day I shall be perfected. Neverthelesse, I must walke to day and to morrow, and the day following: for it cannot be that a Prophet perish out of Hierusalem. O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a henne doeth gather her brood under her wings, and ye would not? Behold, your house is left unto you desolate. And verely I say unto you, ye shall not see me, untill the time come when yee shall say, Blessed is hee that commeth in the Name of the Lord.

and reproveth
Herode and
Hierusalem.

CHAPTER XIII

AND it came to passe, as he went into the house of one of the chief Pharises to eat bread on the Sabbath day, that they watched him. And behold, there was a certaine man before him, which had the dropsie. And Iesus answering, spake unto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabbath day? And they held their peace. And he tooke him, and healed him, and let him go, and answered them, saying, Which of you shall have an asse or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answere him againe to these things.

Christ healeth
the dropsie on
the Sabbath:

And he put foorth a parable to those which were bidden, when he marked howe they chose out the chiefe rouses, saying unto them, When thou art bidden of any man to a wedding, sit not downe in the highest rouse: lest a more honourable man then thou be bidden of him, and hee that bade thee and him, come, and say to thee, Give this man place: and thou begin with shame to take the lowest rouse. But when thou art bidden, goe and sit downe in the lowest rouse, that when he that bade thee commeth, hee may say unto thee, Friend, goe up higher: then shalt thou have worship in the presence of them that sit at meate

teacheth
humilitie:

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CHAPTER XIII

to feast the
poore :

Under the par-
able of the great
supper, shew-
eth how worldly
minded men,
who contemne
the word of
God, shalbe
shut out of
heaven.

Those who wil
be his disciples,
to beare their
crosse must
make their
accounts afore-
hand, lest with
shame they
revolt from
him afterward,

with thee. For whosoever exalteth himselfe, shalbe abased : and hee that humbleth himselfe, shalbe exalted.

Then said hee also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsemen, nor thy rich neighbours, lest they also bid thee againe, and a recompence be made thee. But when thou makest a feast, call the poore, the maimed, the lame, the blinde, and thou shalt be blessed, for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the iust.

And when one of them that sate at meate with him, heard these things, he said unto him, Blessed is hee that shall eate bread in the kingdom of God. Then said hee unto him, A certaine man made a great supper, and bade many : and sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse : The first said unto him, I have bought a piece of ground, and I must needs goe and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen, and I goe to proove them : I pray thee have me excused. And another said, I have married a wife : and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, sayde to his servant, Goe out quickly into the streetes and lanes of the city, and bring in hither the poore, and the maimed, and the halt, and the blinde. And the servant said, Lord, it is done as thou hast commanded, and yet there is roume. And the Lord said unto the servant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

And there went great multitudes with him : and hee turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his owne life also, hee cannot be my disciple. And whosoever doeth not beare his crosse, and come after me, cannot be my disciple. For which of you intending to build a towre, sitteth not downe first, and counteth the cost, whither he have sufficient to finish it? Lest haply after hee hath laide the foundation, and is not able to finish it, all that behold it, begin to mock him, saying, This man beganne to build, and was not able to finish. Or what king going to make war against another king, sitteth not downe first, and consulteth whether he be able with ten thousand, to meete him that commeth against him with twentie thousand? Or else, while the other is yet a great way

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off, hee sendeth an ambassage, and desireth conditions of peace. CHAPTER
XIII
So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

Salt is good : but if the salt have lost his savour, wherewith shall it be seasoned ? It is neither fit for the land, nor yet for the dunghill : but men cast it out. He that hath eares to heare, let him heare. and become
altogether un-
profitable, like
salt that hath
lost his savour.

CHAPTER XV

THEN drew neere unto him all the Publicanes and sinners, for to heare him. And the Pharises and Scribes murmured, saying, This man receiveth sinners, and eateth with them. The parable of
the lost sheep :

And he spake this parable unto them, saying, What man of you having an hundred sheepe, if he loose one of them, doth not leave the ninety and nine in the wilderness, and goe after that which is lost, untill he find it ? And when he hath found it, hee layeth it on his shoulders, reioycing. And when he commeth home, he calleth together his friends, and neighbours, saying unto them, Reioyce with me, for I have found my sheepe which was lost. I say unto you, that likewise ioy shall be in heaven over one sinner that repenteth, more then over ninety and nine iust persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweepe the house, and seeke diligently till shee find it ? And when she hath found it, she calleth her friends and her neighbours together, saying, Reioyce with me, for I have found the piece which I had lost. Likewise I say unto you, there is ioy in the presence of the Angels of God, over one sinner that repenteth. Of the piece
of silver :

And hee said, A certaine man had two sonnes : and the yonger of them said to his father; Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many dayes after, the yonger sonne gathered al together, and tooke his iourney into a farre countrey, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land, and he beganne to be in want. And he went and ioyned himselfe to a citizen of that countrey, and he sent him into his fields to feed swine. And he would faine have filled his belly with the huskes that the swine did eate : and no man gave unto him. And when he came to himselfe, he said, How many hired servants of my fathers have bread inough and to spare, and I perish with hunger ? I will arise and

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CHAPTER XV

goe to my father, and will say unto him, Father, I have sinned against heaven and before thee. And am no more worthy to be called thy sonne: make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ranne, and fell on his necke, and kissed him. And the sonne said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy sonne. But the father saide to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete. And bring hither the fatted calfe, and kill it, and let us eate and be merrie. For this my sonne was dead, and is alive againe; hee was lost, and is found. And they began to be merie. Now his elder sonne was in the field, and as he came and drew nigh to the house, he heard musicke and dauncing; and he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath received him safe and sound. And he was angry, and would not goe in: therefore came his father out, and intreated him. And he answering said to his father, Loe, these many yeeres doe I serve thee, neither transgressed I at any time thy commandement, and yet thou never gavest mee a kid, that I might make merry with my friends: but as soone as this thy sonne was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calfe. And he said unto him, Sonne, thou art ever with me, and all that I have is thine. It was meete that we should make merry, and be glad: for this thy brother was dead, and is alive againe: and was lost, and is found.

CHAPTER XVI

The parable
of the uniuert
steward.

AND hee said also unto his disciples, There was a certaine rich man which had a Steward, and the same was accused unto him that he had wasted his goods. And hee called him, and said unto him, How is it that I heare this of thee? Give an account of thy stewardship: for thou mayest bee no longer Steward. Then the Steward said within himselfe, What shall I doe, for my lord taketh away from mee the Stewardship? I cannot digge, to begge I am ashamed. I am resolved what to doe, that when I am put out of the stewardship, they may receive me into their houses. So hee called every one of his lords detters unto him, and said unto the first, How much owest thou unto my lord? And hee said, An hundred measures of oyle. And hee

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saide unto him, Take thy bill, and sit downe quickly, and write fiftie. Then said hee to another, And how much owest thou? And hee said, An hundred measures of wheat. And hee saide unto him, Take thy bill and write fourescore. And the lord commended the uniust Steward, because he had done wisely: for the children of this world are in their generation wiser then the children of light. And I say unto you, Make to your selves friends of the Mammon of unrighteousnesse, that when ye faile, they may receive you into everlasting habitations. Hee that is faithfull in that which is least, is faithfull also in much: and he that is uniust in the least, is uniust also in much. If therefore yee have not bene faithfull in the unrighteous Mammon, who will commit to your trust the true riches? And if ye have not bene faithful in that which is another mans, who shall give you that which is your owne?

No servant can serve two masters, for either he will hate the one, and love the other: or else he will hold to the one, and despise the other: yee cannot serve God and Mammon. And the Pharisees also who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which iustifie your selves before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God. The law and the Prophets were untill Iohn: since that time the kingdome of God is preached, and every man preasseth into it. And it is easier for heaven and earth to passe, then one tittle of the law to faile. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

Christ reproveth the hypocrisy of the covetous Pharisees.

There was a certaine rich man, which was clothed in purple and fine linnen, and fared sumptuously every day. And there was a certaine begger named Lazarus, which was layde at his gate full of sores, and desiring to bee fed with the crummes which fel from the rich mans table: moreover the dogges came and licked his sores. And it came to passe that the begger died, and was caried by the Angels into Abrahams bosome: the rich man also died, and was buried. And in hell he lift up his eyes being in torments, and seeth Abraham afarre off, and Lazarus in his bosome: and he cried, and said, Father Abraham, have mercy on mee, and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham saide, Sonne, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evill things, but

The rich glutton, and Lazarus the begger.

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now he is comforted, and thou art tormented. And besides all this, betweene us and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot, neither can they passe to us, that would come from thence. Then he said, I pray thee therefore father, that thou wouldest send him to my fathers house: for I have five brethren, that he may testifie unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets, let them heare them. And hee said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And hee said unto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.

CHAPTER XVII

Christ teacheth
to avoid occa-
sions of offence.

THEN said he unto the disciples, It is impossible but that offences will come, but wo unto him through whom they come. It were better for him that a milstone were hanged about his necke, and he cast into the Sea, then that he should offend one of these little ones.

One to for-
give another.

Take heed to your selves: If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if hee trespass against thee seven times in a day, and seven times in a day turne againe to thee, saying, I repent, thou shalt forgive him. And the Apostles said unto the Lord, Increase our faith. And the Lord said, If yee had faith as a graine of mustard seede, yee might say unto this Sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you. But which of you having a servant plowing, or feeding cattell, will say unto him by and by when he is come from the field, Goe and sit downe to meate? and will not rather say unto him, Make ready where-with I may suppe, and gird thy selfe, and serve me, till I have eaten and drunken: and afterward thou shalt eate and drinke. Doeth he thanke that servant, because hee did the things that were commanded him? I trow not. So likewise ye, when ye shal have done all those things which are commanded you, say, Wee are unprofitable servants: wee have done that which was our duty to doe.

The power
of faith.

How we are
bound to God,
and not he to us.

Hee healeth
ten lepers.

And it came to passe, as he went to Hierusalem, that hee passed thorow the mids of Samaria and Galile. And as he entred into a certaine village, there met him tenne men that were lepers, which stood afarre off. And they lifted up their voices, and said, Iesus master have mercy on us. And when he saw them, hee said unto

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them, Goe shew your selves unto the Priests. And it came to passe, that as they went, they were cleansed. And one of them when hee sawe that he was healed, turned backe, and with a loud voice glorified God, and fell downe on his face at his feet, giving him thanks: and he was a Samaritane. And Iesus answering, said, Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

CHAPTER XVII

And when hee was demanded of the Pharises, when the kingdome of God should come, hee answered them, and said, The kingdome of God commeth not with observation. Neither shall they say, Loe here, or loe there: for behold, the kingdome of God is within you. And hee said unto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it. And they shall say to you, See here, or see there: Goe not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Sonne of man be in his day. But first must hee suffer many things, and be reiected of this generation. And as it was in the dayes of Noe: so shal it be also in the dayes of the Sonne of man. They did eate, they dranke, they married wives, they were given in mariage, untill the day that Noe entred into the arke: and the flood came, and destroyed them all. Likewise also as it was in the dayes of Lot, they did eat, they dranke, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodome, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it bee in the day when the Sonne of man is revealed. In that day he which shall be upon the house top, and his stuffe in the house, let him not come downe to take it away: and he that is in the field, let him likewise not returne backe. Remember Lots wife. Whosoever shall seeke to save his life, shall lose it, and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two men in one bed; the one shal be taken, the other shall be left. Two women shall bee grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered, and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the Eagles be gathered together.

Of the king-
dome of God,
and the com-
ming of the
Sonne of man.

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CHAPTER XVIII

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AND he spake a parable unto them, to this ende, that men ought alwayes to pray, and not to faint, saying, There was in a city a Iudge, which feared not God neither regarded man. And there was a widowe in that citie, and she came unto him, saying, Avenge me of mine adversarie: and hee would not for a while. But afterward he said within himselfe, Though I feare not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continuall comming, she wearie me. And the Lord said, Heare what the uniust iudge saith. And shall not God avenge his owne elect, which crie day and night unto him, thogh he beare long with them? I tell you that he wil avenge them speedily. Neverthelesse, when the Son of man commeth, shall hee find faith on the earth? And he spake this parable unto certaine which trusted in themselves that they were righteous, and despised other: Two men went up into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe, God, I thanke thee, that I am not as other men are, extortioners, uniust, adulterers, or even as this Publicane. I fast twice in the weeke, I give tithes of all that I possesse. And the Publicane standing afarre off, would not lift up so much as his eyes unto heaven: but smote upon his breast, saying, God be mercifull to mee a sinner. I tell you, this man went downe to his house iustified rather then the other: For every one that exalteth himselfe, shall be abased: and hee that humbleth himselfe, shall be exalted. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Iesus called them unto him, and said, Suffer litle children to come unto me, and forbid them not: for of such is the kingdome of God. Verely I say unto you, Whosoever shall not receive the kingdome of God as a litle child, shal in no wise enter therein. And a certaine ruler asked him, saying, Good master, what shall I doe to inherit eternall life? And Iesus said unto him, Why callest thou mee good? None is good save one, that is God. Thou knowest the commaundements, Doe not commit adulterie, Doe not kill, Doe not steale, Doe not beare false witnesse, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Iesus heard these things, hee said unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poore, and thou shalt have treasure in heaven, and come, follow me. And when he heard this, he was very sorowfull,

Of the imfortunate widow.

Of the Pharisee and the Publicane.

Children brought to Christ.

A ruler that would folow Christ but is hindred by his riches.

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for he was very rich. And when Iesus saw that hee was very sorrowfull, he said, How hardly shal they that have riches, enter into the kingdome of God? For it is easier for a camel to goe thorow a needles eye, then for a rich man to enter into the kingdome of God. And they that heard it, said, Who then can be saved? And he said, The things which are impossible with men, are possible with God. Then Peter said, Loe, we have left all, and followed thee. And he said unto them, Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdome of Gods sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

The reward of
them, that leave
all for his sake.

Then hee tooke unto him the twelve, and said unto them, Behold, we goe up to Hierusalem, and al things that are written by the Prophets concerning the sonne of man, shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully intreated, and spitted on: and they shall scourge him, and put him to death, and the third day he shall rise againe. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Hee foreshew-
eth his death,

And it came to passe, that as he was come nigh unto Iericho, a certaine blinde man sate by the way side, begging, and hearing the multitude passe by, he asked what it meant. And they tolde him that Iesus of Nazareth passeth by. And he cried, saying, Iesus thou sonne of David, have mercie on me. And they which went before, rebuked him, that hee should holde his peace: but hee cried so much the more, Thou Sonne of David, have mercie on mee. And Iesus stood and commanded him to be brought unto him: and when he was come neere, he asked him, saying, What wilt thou that I shall doe unto thee? And he said, Lord, that I may receive my sight. And Iesus said unto him, Receive thy sight, thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

and restoreth a
blinde man to
his sight.

CHAPTER XIX

AND Iesus entred, and passed thorow Iericho. And behold, there was a man named Zacheus, which was the cheefe among the Publicanes, and he was rich. And he sought to see Iesus who he was, and could not for the prease, because he was litle of stature. And he ranne before, and climed up into a

Of Zacheus
a Publicane.

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The ten pieces
of money.

sycomore tree to see him, for he was to passe that way. And when Iesus came to the place, he looked up and saw him, and said unto him, Zacheus, make haste, and come downe, for to day I must abide at thy house. And he made haste, and came downe, and received him ioyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacheus stood, and said unto the Lord, Behold, Lord, the halfe of my goods I give to the poore, and if I have taken any thing from any man by false accusation, I restore him foure fold. And Iesus said unto him, This day is salvation come to this house, forsomuch as he also is the sonne of Abraham. For the sonne of man is come to seeke, and to save that which was lost. And as they heard these things, he added, and spake a parable, because he was nigh to Hierusalem, and because they thought that the kingdome of God should immediately appeare. He said therefore, A certaine noble man went into a farre cuntry, to receive for himselfe a kingdome, and to returne. And hee called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We wil not have this man to reigne over us. And it came to passe, that when he was returned, having received the kingdome, then hee commaunded these servants to be called unto him, to whom he had given the money, that hee might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast bene faithfull in a very little, have thou authoritie over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And hee said likewise to him, Bee thou also over five cities. And another came, saying, Lord, behold, here is thy pound which I have kept layd up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou laydest not downe, and reapest that thou didst not sow. And hee saith unto him, Out of thine owne mouth will I iudge thee, thou wicked servant: Thou knewest that I was an austere man, taking up that I layde not downe, and reaping that I did not sow. Wherefore then gavest not thou my money into the bancke, that at my comming I might have required mine owne with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. And they said unto him, Lord, he hath ten pounds. For I say unto you, That unto every one which hath, shalbe given, and from him that hath not, even that hee hath

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shalbe taken away from him. But those mine enemies which would not that I should reigne over them, bring hither, and slay them before mee.

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And when he had thus spoken, he went before, ascending up to Hierusalem. And it came to passe when he was come nigh to Bethphage and Bethanie, at the mount called the mount of Olives, he sent two of his disciples, saying, Goe ye into the village over against you, in the which at your entring ye shall find a Colt tied, whereon yet never man sate: loose him, and bring him hither. And if any man aske you, Why do ye loose him? Thus shall ye say unto him, Because the Lord hath neede of him. And they that were sent, went their way, and found even as hee had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the Colt? And they said, The Lord hath need of him. And they brought him to Iesus: and they cast their garments upon the Colt, and they set Iesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh even now at the descent of the mount of Olives, the whole multitude of the disciples began to reioyce and praise God with a loud voice, for all the mighty workes that they had seene, saying, Blessed bee the King that commeth in the Name of the Lord, peace in heaven, and glory in the Highest. And some of the Pharisees from among the multitude saide unto him, Master, rebuke thy disciples. And he answered, and said unto them, I tell you, that if these should holde their peace, the stones would immediatly cry out.

And when he was come neere, he beheld the city and wept over it, saying, If thou hadst knowen, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the dayes shall come upon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a denne of theeves. And he taught daily in the Temple. But the chiefe Priests and the Scribes, and the chiefe of the people sought to destroy him, and could not finde what they might doe: for all the people were very attentive to heare him.

Christ rideth
into Hieru-
salem with
triumph:

weepeth
over it:

driveth the
buiers and
sellers out of
the Temple:
teaching dayly
in it. The
rulers would
have destroyed
him, but for
feare of the
people.

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CHAPTER XX

Christ avoucheth his authority by a question of Iohns Baptisme.

CHAPTER XX

The parable of the Vineyard.

AND it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the chiefe Priests and the Scribes came upon him, with the Elders, and spake unto him, saying, Tell us, by what authoritie doest thou these things? or who is hee that gave thee this authoritie? And hee answered, and said unto them, I will also aske you one thing, and answer me. The Baptisme of Iohn, was it from heaven, or of men? And they reasoned with themselves, saying, If wee shall say, From heaven, he will say, Why then beleevved yee him not? But and if we say, Of men, all the people will stone us: for they be perswaded that Iohn was a Prophet. And they answered, that they could not tell whence it was. And Iesus said unto them, Neither tell I you by what authoritie I doe these things. Then began hee to speake to the people this parable: A certaine man planted a vineyard, and let it forth to husbandmen, and went into a farre countrey for a long time. And at the season, hee sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, but the husbandmen beat him, and sent him away emptie. And againe hee sent another servant, and they beat him also, and entreated him shamefully, and sent him away emptie. And againe he sent the third, and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I doe? I will send my beloved sonne: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heire, come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard doe unto them? Hee shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And hee beheld them, and said, What is this then that is written,

The stone which the builders reiected,

The same is become the head of the corner?

Whosoever shall fall upon that stone, shalbe broken: but on whomsoever it shall fall, it will grinde him to powder.

Of giving tribute to Cesar.

And the chiefe Priests and the Scribes the same houre sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them. And they watched him, and sent forth spies, which should faine themselves iust men, that they might take holde of his words, that so they might deliver

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him unto the power and authoritie of the governour. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. Is it lawfull for us to give tribute unto Cesar, or no? But he perceived their craftines, and said unto them, Why tempt ye me? Shew me a peny: whose image and superscription hath it? They answered, and said, Cesars. And he said unto them, Render therefore unto Cesar the things which be Cesars, and unto God the things which be Gods. And they could not take holde of his wordes before the people, and they marveiled at his answer, and helde their peace.

Then came to him certaine of the Sadduces (which denie that there is any resurrection) and they asked him, saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and hee die without children, that his brother should take his wife, and raise up seede unto his brother. There were therefore seven brethren, and the first tooke a wife, and died without children. And the second tooke her to wife, and he died childlesse. And the third tooke her, and in like maner the seven also. And they left no children, and died. Last of all the woman died also. Therefore in the resurrection, whose wife of them is she? for seven had her to wife. And Iesus answering, said unto them, The children of this world, marrie, and are given in marriage: but they which shall be accompted worthy to obtaine that world, and the resurrection from the dead, neither marrie, nor are given in marriage. Neither can they die any more; for they are equall unto the Angels, and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isahac, and the God of Iacob. For he is not a God of the dead, but of the living; for all live unto him.

Then certaine of the Scribes answering, said, Master, Thou hast well said. And after that, they durst not aske him any question at all. And he said unto them, How say they that Christ is Davids sonne? And David himselfe saith in the booke of Psalmes,

How Christ
is the sonne
of David.

The Lord said to my Lord,

Sit thou on my right hand,

Till I make thine enemies thy footestool.

David therefore calleth him, Lord, how is he then his sonne?

Then in the audience of all the people, he said unto his disciples, Beware of the Scribes, which desire to walke in long robes, and love greetings in the markets, and the highest seates in the Synagogues, and the chiefe rouses at feasts: which devour

Hee warneth
his disciples
to beware of
the Scribes.

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CHAPTER XX widowes houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAPTER XXI

Christ commendeth the poore widow.

AND he looked up, and saw the rich men casting their giftes into the treasurie. And hee saw also a certaine poore widow, casting in thither two mites. And he said, Of a truth, I say unto you, that this poore widow hath cast in more then they all. For all these have of their abundance cast in unto the offerings of God, but shee of her penurie hath cast in all the living that she had.

Hee foretelleth the destruction of the Temple, and of the citie Hierusalem:

And as some spake of the Temple, how it was adorned with goodly stones, and gifts, he said, As for these things which yee behold, the dayes will come, in the which there shall not be left one stone upon another, that shall not be throwen downe. And they asked him, saying, Master, but when shall these things be? and what signe wil there be, when these things shall come to passe? And he said, Take heede that yee be not deceived: for many shall come in my Name, saying, I am Christ, and the time draweth neere: goe yee not therefore after them. But when ye shall heare of wars, and commotions, be not terrified: for these things must first come to passe, but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdome against kingdome: and great earthquakes shall be in divers places, and famines, and pestilences: and fearefull sights and great signes shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the Synagogues, and into prisons, being brought before Kings and rulers for my Names sake. And it shall turne to you for a testimony. Settle it therfore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist. And yee shall be betrayed both by parents and brethren, and kinsefolkes and friends, and some of you shall they cause to be put to death. And ye shalbe hated of all men for my Names sake. But there shall not a haire of your head perish. In your patience possesse ye your soules. And when yee shall see Hierusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Iudea, flee to the mountaines, and let them which are in the midst of it, depart out, and let not them that are in the countreys, enter thereinto. For these be the dayes of vengeance, that all things

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which are written may be fulfilled. But woe unto them that are with childe, and to them that give sucke in those dayes, for there shalbe great distresse in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall bee led away captive into all nations, and Hierusalem shall be troden downe of the Gentiles, untill the times of the Gentiles bee fulfilled.

CHAPTER XXI

And there shalbe signes in the Sunne, and in the Moone, and in the Starres, and upon the earth distresse of nations, with perplexity, the Sea and the waves roaring, mens hearts failing them for feare, and for looking after those things which are comming on the earth; For the powers of heaven shall be shaken. And then shall they see the sonne of man comming in a cloud with power and great glory. And when these things begin to come to passe, then looke up, and lift up your heads, for your redemption draweth nigh. And he spake to them a parable, Behold the figge tree, and all the trees, when they now shoot foorth, yee see and know of your owne selves, that summer is now nigh at hand. So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is nigh at hand. Verily I say unto you, this generation shall not passe away, till all be fulfilled. Heaven and earth shall passe away, but my words shall not passe away.

The signes also which shall be before the last day.

And take heed to your selves, least at any time your hearts be overcharged with surfetting, and drunkennesse, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray alwayes, that ye may be accompted worthy to escape all these things that shall come to passe, and to stand before the sonne of man. And in the day time he was teaching in the Temple, and at night hee went out, and abode in the mount that is called the mount of Olives. And all the people came earely in the morning to him in the Temple, for to heare him.

He exhortheth them to be watchfull.

CHAPTER XXII

NOW the feast of unleavened bread drew nigh, which is called the Passeover. And the chiefe Priests and Scribes sought how they might kill him; for they feared the people.

The Iewes conspire against Christ.

Then entred Satan into Iudas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chiefe Priests and captaines, how he might betray him unto them. And they were glad, and covenanted to give him money.

Satan prepar-eth Iudas to betray him.

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CHAPTER XXII

The Apostles
prepare the
Passeover.

And he promised, and sought opportunitie to betray him unto them in the absense of the multitude.

Then came the day of unleavened bread, when the Passeover must be killed. And he sent Peter and Iohn, saying, Goe and prepare us the Passeover, that we may eate. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the citie, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth in. And yee shall say unto the goodman of the house, The Master saith unto thee, Where is the ghest-chamber where I shall eate the Passeover with my disciples? And he shall shew you a large upper rounge furnished, there make ready. And they went, and found as hee had said unto them, and they made readie the Passeover. And when the houre was come, he sate downe, and the twelve Apostles with him. And he said unto them, With desire I have desired to eate this Passeover with you before I suffer. For I say unto you, I will not any more eate thereof, untill it be fulfilled in the kingdome of God. And hee tooke the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drinke of the fruit of the Vine, untill the kingdome of God shall come.

Christ insti-
tuteth his
holy supper,

And hee tooke bread, and gave thankes, and brake it, and gave unto them, saying, This is my body which is given for you, this doe in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

covertly fore-
telleth of the
traitour,

But beholde, the hand of him that betrayeth mee, is with mee on the table. And truely the Sonne of man goeth as it was determined, but woe unto that man by whom he is betraied. And they began to enquire among themselves, which of them it was that should doe this thing.

dehorteth the
rest of his
Apostles from
ambition,

And there was also a strife among them, which of them should bee accompted the greatest. And hee saide unto them, The Kings of the Gentiles exercise lordship over them, and they that exercise authoritie upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the yonger, and he that is chiefe, as he that doeth serve. For whether is greater, hee that sitteth at meat, or hee that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdome. as my Father hath appointed unto me, that yee may eate and drinke at my table in my kingdome, and sit on thrones iudging the twelve Tribes of Israel.

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And the Lord said, Simon, Simon, beholde, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith faile not; and when thou art converted, strengthen thy brethren. And hee said unto him, Lord, I am ready to goe with thee both into prison, and to death. And hee said, I tell thee Peter, the cocke shall not crow this day, before that thou shalt thrise denie that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shooes, lacked ye any thing? And they said, Nothing. Then saide hee unto them, But now he that hath a purse, let him take it, and likewise his scrip: and hee that hath no sword, let him sel his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: For the things concerning me have an end. And they said, Lord, behold, here are two swords. And hee saide unto them, It is ynough.

CHAPTER
XXII

assureth Peter
his faith should
not faile:
and yet he
should denie
him thrise.

And he came out, and went, as hee was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that yee enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou be willing, remooove this cup from me: neverthesse, not my will, but thine be done. And there appeared an Angel unto him from heaven, strengthening him. And being in an agonie, he prayed more earnestly, and his sweat was as it were great drops of blood falling downe to the ground. And when he rose up from prayer, and was come to his disciples, hee found them sleeping for sorrow, and said unto them, Why sleepe yee? Rise, and pray, lest yee enter into temptation.

He prayeth in
the mount, and
sweateth blood,

And while he yet spake, behold, a multitude, and hee that was called Iudas, one of the twelve, went before them, and drewe neere unto Iesus, to kisse him. But Iesus said unto him, Iudas, betrayest thou the sonne of man with a kisse? When they which were about him, saw what would follow, they said unto him, Lord, shall wee smite with the sword?

is betrayed
with a kisse:

And one of them smote the servant of the high Priest, and cut off his right eare. And Iesus answered, and said, Suffer ye thus farre. And he touched his eare, and healed him. Then Iesus said unto the chiefe Priests, and captaines of the Temple, and the Elders which were come to him, Be ye come out as against a thiefe, with swords and staves? When I was daily with you in the Temple, yee stretched foorth no hands against mee: but this is your houre, and the power of darkenesse.

hee healeth
Malchus eare,

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CHAPTER XXII

he is thrise
denied of Peter,

Then tooke they him, and led him, and brought him into the high Priests house, and Peter followed afaire off. And when they had kindled a fire in the middes of the hall, and were set downe together, Peter sate downe among them. But a certaine maide beheld him as he sate by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one houre after, another confidently affirmed, saying, Of a trueth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cocke crow, thou shalt deny me thrise. And Peter went out, and wept bitterly.

shamefully
abused,

And the men that helde Iesus, mocked him, and smote him. And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophetise, who is it that smote thee? And many other things blasphemously spake they against him.

and confesseth
himselfe to be
the sonne of
God.

And assoone as it was day, the Elders of the people, and the chiefe Priests and the Scribes came together, and led him into their Councell, saying, Art thou the Christ? Tell us. And hee said unto them, If I tell you, you will not beleewe. And if I also aske you, you will not answer me, nor let me goe. Hereafter shal the sonne of man sit on the right hand of the power of God. Then said they all, Art thou then the Sonne of God? And hee said unto them, Ye say that I am. And they said, what need we any further wnesse? For wee our selves have heard of his owne mouth.

CHAPTER XXIII

Iesus is accused
before Pilate,
and sent to
Herode.

AND the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himselfe is Christ a king. And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it. Then saide Pilate to the chiefe Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching thorowout all Iurie, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And assoone as he knew that hee belonged unto Herods

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iurisdiction, hee sent him to Herode, who himselfe also was at Hierusalem at that time. CHAPTER
XXIII

And when Herode saw Iesus, he was exceeding glad, for hee was desirous to see him of a long season, because he had heard many things of him, and hee hoped to have seene some miracle done by him. Then he questioned with him in many words, but he answered him nothing. And the chiefe Priests and Scribes stood, and vehemently accused him. And Herod with his men of warre set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him againe to Pilate.

And the same day Pilate and Herod were made friends together ; for before, they were at enmitie betweene themselves. Herode and
Pilate are
made friends.

And Pilate, when hee had called together the chiefe Priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, touching those things whereof ye accuse him. No, nor yet Herod : for I sent you to him, and loe, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessitie hee must release one unto them at the Feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas, who for a certaine sedition made in the citie, and for murder, was cast in prison. Pilate therefore willing to release Iesus, spake againe to them : but they cried, saying, Crucifie him, crucifie him. And hee said unto them the third time, Why, what evill hath he done? I have found no cause of death in him, I will therefore chastise him, and let him goe. And they were instant with loud voyces, requiring that he might be crucified : and the voyces of them, and of the chiefe Priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired, but he delivered Iesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, comming out of the country, and on him they laid the crosse, that hee might beare it after Iesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Iesus turning unto them, said, Daughters of Hierusalem, weepe not for me, but weepe for your selves, and for your children. For behold, the dayes are comming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave sucke. Then shall they begin to say to the mountaines,

He telleth the
women that
lament him,
the destruction
of Hierusalem :

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Fall on us, and to the hils, Cover us. For if they doe these things in a green tree, what shalbe done in the drie? And there were also two other malefactors led with him, to bee put to death. And when they were come to the place which is called Calvarie, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Prayeth for
his enemies.

Then said Iesus, Father, forgive them, for they know not what they doe: And they parted his raiment, and cast lots. And the people stood beholding, and the rulers also with them derided him, saying, Hee saved others, let him save himselfe, if he be Christ, the chosen of God. And the souldiers also mocked him, comming to him, and offering him vineger, and saying, If thou be the king of the Iewes, save thy selfe. And a superscription also was written over him in letters of Greeke, and Latin, and Hebrew, **THIS IS THE KING OF THE IEWES.**

Two evill doers
are crucified
with him.

And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thy selfe and us. But the other answering, rebuked him, saying, Dost not thou feare God, seeing thou art in the same condemnation? And we indeed iustly; for we receive the due reward of our deeds, but this man hath done nothing amisse. And he said unto Iesus, Lord, remember me when thou comdest into thy kingdome. And Iesus said unto him, Verily, I say unto thee, to day shalt thou be with me in Paradise. And it was about the sixth houre, and there was a darknesse over all the earth, untill the ninth houre. And the Sunne was darkened, and the vaile of the temple was rent in the mids.

His death.

And when Iesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: And having said thus, he gave up the ghost. Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood a farre off, beholding these things.

His buriall.

And behold, there was a man named Ioseph, a counsellor, and hee was a good man, and a iust. (The same had not consented to the counsell and deede of them) he was of Arimathea, a city of the Iewes (who also himselfe waited for the kingdome of God.) This man went unto Pilate, and begged the body of Iesus. And he tooke it downe, and wrapped it in linnen, and layd it in a sepulchre that was hewen in stone, wherein never man before was layd. And that day was the Preparation, and the Sabbath drew on. And the women also which came with him from Galilee,

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followed after, and beheld the Sepulchre, and how his body was layd. And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandement.

CHAPTER XXIII

CHAPTER XXIII

NOW upon the first day of the weeke, very earely in the morning, they came unto the Sepulchre, bringing the spices which they had prepared, and certaine others with them. And they found the stone rolled away from the Sepulchre. And they entred in, and found not the body of the Lord Iesus. And it came to passe, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed downe their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not heere, but is risen: Remember how he spake unto you when he was yet in Galilee, saying, The Sonne of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise againe. And they remembered his words, and returned from the Sepulchre, and told all these things unto the eleven, and to all the rest. It was Marie Magdalene, and Ioanna, and Mary the mother of Iames, and other women that were with them, which tolde these things unto the Apostles. And their words seemed to them as idle tales, and they beleewed them not. Then arose Peter, and ranne unto the Sepulchre, and stowping downe, he behelde the linnen clothes layd by themselves, and departed, wondering in himselfe at that which was come to passe.

Christs Resurrection is declared by two Angels, to the women that come to the Sepulchre.

These report it to others.

And behold, two of them went that same day to a village called Emaus, which was from Hierusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to passe, that while they communed together, and reasoned, Iesus himselfe drew neere, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What maner of communications are these that yee have one to another as yee walke, and are sad? And the one of them, whose name was Cleophas, answering, saide unto him, Art thou onely a stranger in Hierusalem, and hast not knowne the things which are come to passe there in these dayes? And hee saide unto them, What things? And they said unto him, Concerning Iesus of Nazareth, which was a Prophet, mighty in deede and word before God, and all the people. And how the chiefe Priests and our rulers delivered him to be condemned to death, and have crucified him. But wee trusted that

Christ himselfe appeareth to the two disciples that went to Emmaus:

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it had bene hee, which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certaine women also of our company made us astonished, which were early at the Sepulchre: and when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which saide that he was alive. And certaine of them which were with us, went to the Sepulchre, and found it even so as the women had said, but him they saw not. Then hee saide unto them, O fooles, and slow of heart to beleeve all that the Prophets have spoken: ought not Christ to have suffered these things, and to enter into his glorie? And beginning at Moses, and all the Prophets, hee expounded unto them in all the Scriptures, the things concerning himselfe. And they drew nigh unto the village, whither they went, and hee made as though hee would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is farre spent: And he went in, to tarrie with them. And it came to passe, as hee sate at meate with them, hee tooke bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one unto another, Did not our heart burne within us, while hee talked with us by the way, and while hee opened to us the Scriptures? And they rose up the same houre, and returned to Hierusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was knownen of them in breaking of bread.

Afterwards he
appeareth to
the Apostles,
and reproveth
their unbeleeve:

And as they thus spake, Iesus himselfe stood in the midst of them, and sayeth unto them, Peace bee unto you. But they were terrified, and afrighted, and supposed that they had seene a spirit. And he said unto them, Why are yee troubled, and why doe thoughts arise in your hearts? Beholde my hands and my feete, that it is I my selfe: handle me, and see, for a spirit hath not flesh and bones, as ye see me have. And when hee had thus spoken, hee shewed them his handes and his feete. And while they yet beleaved not for ioy, and wondered, hee saide unto them, Have ye here any meat? And they gave him a piece of a broyled fish, and of an hony combe. And he tooke it, and did eate before them. And hee said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalmes concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it

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is written, and thus it behoved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sinnes should be preached in his Name, among all nations, beginning at Hierusalem. And yee are witnesses of these things. CHAPTER
XXIII

And behold, I send the promise of my Father upon you : but tarie ye in the citie of Hierusalem, untill ye be indued with power from on high. Giveth them
a charge :
Promiseth the
holy Ghost :

And he led them out as farre as to Bethanie, and hee lift up his hands, and blessed them. And it came to passe, while hee blessed them, hee was parted from them, and caried up into heaven. And so ascend-
eth into heaven.

And they worshipped him, and returned to Hierusalem, with great ioy : and were continually in the Temple, praising and blessing God. Amen.

THE GOSPEL ACCORDING TO

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CHAPTER I



IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darknesse, and the darknesse comprehended it not. The Divinitie,
Humanitie,
and Office of
Iesus Christ.

There was a man sent from God, whose name was Iohn. The same came for a witnesse, to beare witnesse of the light, that all men through him might beleeve. Hee was not that light, but was sent to beare witnesse of that light. That was the true light, which lighteth every man that commeth into the world. Hee was in the world, and the world was made by him, and the world knew him not. Hee came unto his owne, and his owne received him not. But as many as received him, to them gave hee power to become the sonnes of God, even to them that beleeve on his Name : which were borne, not of blood, nor of the will of the

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CHAPTER I

The testimonie
of Iohn.

flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the onely begotten of the Father) full of grace and trueth.

Iohn bare witnesse of him, and cried, saying, This was he of whom I spake, He that commeth after me, is preferred before me, for he was before me. And of his fulnesse have all wee received, and grace for grace. For the Law was given by Moses, but grace and trueth came by Iesus Christ. No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.

And this is the record of Iohn, when the Iewes sent Priests and Levites from Hierusalem, to aske him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And hee answered, No. Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thy selfe? He said, I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the Prophet Esaias. And they which were sent, were of the Pharises. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not, he it is, who comming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Iordane, where Iohn was baptizing.

The next day, Iohn seeth Iesus comming unto him, and saith, Behold the Lambe of God, which taketh away the sinne of the world. This is he of whom I said, After me commeth a man, which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And Iohn bare record, saying, I saw the Spirit descending from heaven, like a Dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the holy Ghost. And I saw, and bare record, that this is the sonne of God.

Againe the next day after, Iohn stood, and two of his disciples. And looking upon Iesus as he walked, he saith, Behold the Lambe of God. And the two disciples heard him speake, and they followed Iesus. Then Iesus turned, and saw them following, and saith unto them, What seeke ye? They said unto him, Rabbi,

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(which is to say being interpreted, Master) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth houre. One of the two which heard Iohn speake, and followed him, was Andrew, Simon Peters brother. He first findeth his owne brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Iesus. And when Iesus beheld him, he said, Thou art Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation, a stone.

CHAPTER I

The calling
of Andrew,
Peter, etc.

The day following, Iesus would goe forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the citie of Andrew and Peter. Philip findeth Nathaneel, and saith unto him, We have found him of whom Moses in the Law, and the Prophets did write, Iesus of Nazareth the sonne of Ioseph. And Nathaneel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Iesus saw Nathaneel comming to him, and saith of him, Behold an Israelite indeed in whom is no guile. Nathaneel sayeth unto him, Whence knowest thou me? Iesus answered, and said unto him, Before that Philip called thee, when thou wast under the figge tree, I saw thee. Nathaneel answered, and saith unto him, Rabbi, thou art the Sonne of God, thou art the king of Israel. Iesus answered, and said unto him, Because I said unto thee, I saw thee under the figge tree, beleevest thou? thou shalt see greater things then these. And hee saith unto him, Verily, verily I say unto you, heereafter yee shall see heaven open, and the Angels of God ascending, and descending upon the sonne of man.

CHAPTER II

AND the third day there was a mariage in Cana of Galilee, and the mother of Iesus was there. And both Iesus was called, and his disciples, to the mariage. And when they wanted wine, the mother of Iesus saith unto him, They have no wine. Iesus saith unto her, Woman, what have I to doe with thee? mine houre is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, doe it. And there were set there sixe water pots of stone, after the maner of the purifying of the Lewes, containing two or three firkins apeece. Iesus saith unto them, Fill the water pots with water. And they filled them up to the brimme. And hee saith unto them, Drawe out now, and bare unto the governor of the feast. And they bare it. When the ruler

Christ turneth
water into wine,

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CHAPTER II

of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegrome, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunke, then that which is worse: but thou hast kept the good wine untill now. This beginning of miracles did Iesus in Cana of Galilee, and manifested forth his glory, and his disciples beleaved on him.

Departeth into
Capernaum,
and to Ieru-
salem,

After this hee went downe to Capernaum, hee and his mother, and his brethren, and his disciples, and they continued there not many dayes.

Where hee
purgeth the
temple of
buyers and
sellers.

And the Iewes Passeover was at hand, and Iesus went up to Hierusalem, and found in the Temple those that sold oxen, and sheepe, and doves, and the changers of money, sitting. And when he had made a scourge of small cordes, he drove them all out of the Temple, and the sheepe and the oxen, and powred out the changers money, and overthrew the tables, and said unto them that sold doves, Take these things hence, make not my fathers house an house of merchandize. And his disciples remembered that it was written, The zeale of thine house hath eaten me up.

He foretelleth
his death and
resurrection.

Then answered the Iewes, and said unto him, What signe shewest thou unto us, seeing that thou doest these things? Iesus answered, and said unto them, Destroy this temple, and in three dayes I will raise it up. Then said the Iewes, Fourty and six yeres was this Temple in building, and wilt thou reare it up in three dayes? But he spake of the temple of his body. When therefore hee was risen from the dead, his disciples remembered that hee had said this unto them: and they beleaved the Scripture, and the word which Iesus had said.

Many beleaved
because of his
miracles, but
he would not
trust himselfe
with them.

Now when hee was in Hierusalem at the Passeover, in the feast day, many beleaved in his Name, when they saw the miracles which he did. But Iesus did not commit himselfe unto them, because he knew al men, and needed not that any should testifie of man: for hee knew what was in man.

CHAPTER III

Christ teacheth
Nicodemus the
necessitie of
regeneration.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Iewes: the same came to Iesus by night, and said unto him, Rabbi, wee know that thou art a teacher come from God: for no man can doe these miracles that thou doest, except God be with him. Iesus answered, and said unto him, Verily, verily I say unto thee, except a man be borne againe, he

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CHAPTER III

cannot see the kingdome of God. Nicodemus saith unto him, How can a man be borne when he is old? can he enter the second time into his mothers wombe, and be borne? Iesus answered, Verily, verily I say unto thee, except a man be borne of water and of the spirit, he cannot enter into the kingdome of God. That which is borne of the flesh, is flesh, and that which is borne of the spirit, is spirit. Marveile not that I saide unto thee, Ye must be borne againe. The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tel whence it commeth, and whither it goeth: So is every one that is borne of the Spirit. Nicodemus answered, and said unto him, How can these things be? Iesus answered, and saide unto him, Art thou a master of Israel, and knowest not these things? Verely, verely I say unto thee, We speake that we doe know, and testifie that we have seene; and yee receive not our witnesse. If I have tolde you earthly things, and ye beleieve not: how shall ye beleieve if I tell you of heavenly things? And no man hath ascended up to heaven, but hee that came downe from heaven, even the Sonne of man which is in heaven.

And as Moses lifted up the serpent in the wilderness: even so must the Sonne of man be lifted up: that whosoever beleeveth in him, should not perish, but have eternall life.

Of faith in
his death.

For God so loved the world, that he gave his only begotten Sonne: that whosoever beleeveth in him, should not perish, but have everlasting life. For God sent not his Sonne into the world to condemne the world: but that the world through him might be saved.

The great love
of God towards
the world.

He that beleeveth on him, is not condemned: but hee that beleeveth not, is condemned already, because hee hath not beleevd in the Name of the onely begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loved darknesse rather then light, because their deedes were evill. For every one that doeth evill, hateth the light, neither commeth to the light, lest his deedes should be reproved. But hee that doeth trueth, commeth to the light, that his deedes may be made manifest, that they are wrought in God.

Condemnation
for unbelieve.

After these things, came Iesus and his disciples into the land of Iudea, and there hee taried with them, and baptized.

And Iohn also was baptizing in Aenon, neere to Salim, because there was much water there: and they came, and were baptized. For Iohn was not yet cast into prison.

The baptisme,
witnes and
doctrine of
Iohn concern-
ing Christ.

Then there arose a question between some of Iohns disciples and the Iewes, about purifying. And they came unto Iohn, and said unto him, Rabbi, he that was with thee beyond Iordane, to whom

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CHAPTER III

thou barest witnesse, behold, the same baptizeth, and all men come to him. Iohn answered, and said, A man can receive nothing, except it be given him from heaven. Ye your selves beare me witnesse, that I said, I am not the Christ, but that I am sent before him. He that hath the bride, is the bridegrome: but the friend of the bridegrome, which standeth and heareth him, reioyceth greatly because of the bridegromes voice: This my ioy therefore is fulfilled. Hee must increase, but I must decrease. Hee that commeth from above, is above all: hee that is of the earth, is earthly, and speaketh of the earth: hee that commeth from heaven is above all: and what hee hath seene and heard, that he testifieth, and no man receiveth his testimony: he that hath received his testimonie, hath set to his seale, that God is true. For he whom God hath sent, speaketh the words of God: For God giveth not the Spirit by measure unto him. The Father loveth the Sonne, and hath given al things into his hand. He that beleeveth on the Sonne, hath everlasting life: and he that beleeveth not the Sonne, shall not see life: but the wrath of God abideth on him.

CHAPTER IIII

Christ talketh
with a woman
of Samaria, and
reveileth him-
selfe unto her.

WHEN therefore the Lord knew how the Pharisees had heard that Iesus made and baptized moe disciples then Iohn, (though Iesus himselfe baptized not, but his disciples:) he left Iudea, and departed againe into Galile. And hee must needs goe thorow Samaria. Then commeth he to a city of Samaria, which is called Sychar, neere to the parcell of ground that Iacob gave to his sonne Ioseph. Now Iacobs Well was there. Iesus therefore being wearied with his iourney, sate thus on the Well: and it was about the sixth houre. There commeth a woman of Samaria to draw water: Iesus sayth unto her, Give me to drinke. For his disciples were gone away unto the city to buy meate. Then saith the woman of Samaria unto him, How is it that thou, being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes have no dealings with the Samaritanes. Iesus answered, and said unto her, If thou knewest the gift of God, and who it is that sayth to thee, Give me to drinke; thou wouldest have asked of him, and hee would have given thee living water. The woman saith unto him, Sir, thou hast nothing to drawe with, and the Well is deepe: from whence then hast thou that living water? Art thou greater then our father Iacob, which gave us the Well, and dranke thereof himselfe, and his children, and his cattell? Iesus answered, and said unto her, Whosoever drinketh of this

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CHAPTER III

water, shall thirst againe: but whosoever drinketh of the water that I shal give him, shall never thirst: but the water that I shall give him, shalbe in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Iesus saith unto her, Goe, call thy husband, and come hither. The woman answered, and said, I have no husband. Iesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands, and he whom thou now hast, is not thy husband: In that saidest thou truely. The woman saith unto him, Sir, I perceiue that thou art a Prophet. Our fathers worshipped in this mountaine, and ye say, that in Hierusalem is the place where men ought to worship. Iesus saith unto her, Woman, beleeeve me, the houre commeth when ye shall neither in this mountaine, nor yet at Hierusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Iewes. But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and in trueth: for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in spirit, and in trueth. The woman saith unto him, I know that Messias commeth, which is called Christ: when he is come, hee will tell us all things. Iesus sayth unto her, I that speake unto thee, am hee.

And upon this came his disciples, and marveled that he talked with the woman: yet no man said, What seekest thou, or, Why talkest thou with her? The woman then left her water-pot, and went her way into the city, and sayth to the men, Come, see a man, which tolde me all things that ever I did: Is not this the Christ? Then they went out of the citie, and came unto him.

His disciples
marveille.

In the meane while his disciples prayed him, saying, Master, eate. But hee said unto them, I have meate to eate that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eate? Iesus saith unto them, My meat is, to doe the will of him that sent mee, and to finish his worke. Say not ye, There are yet foure moneths, and then commeth harvest? Behold, I say unto you, Lift up your eyes, and looke on the fields: for they are white already to harvest. And hee that reapeth receiveth wages, and gathereth fruite unto life eternall: that both he that soweth, and he that reapeth, may reioyce together. And herein is that saying true: One soweth, and another reapeth. I sent you to reape that, whereon ye bestowed no labour: other men laboured, and yee are entred into their labours.

He declareth to
them his zeale
to Gods glory.

And many of the Samaritanes of that citie beleeeved on him, for the saying of the woman, which testified, Hee told me all that ever

Many Samari-
tanes beleeeve
on him.

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CHAPTER IIII

He departeth
into Galile, and
healeth the
Rulers sonne
that lay sicke
at Capernaum.

I did. So when the Samaritanes were come unto him, they besought him that he would tarie with them, and he abode there two dayes. And many moe beleeeved, because of his owne word: and said unto the woman, Now we beleeeve, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.

Now after two dayes he departed thence, and went into Galilee: for Iesus himselfe testified, that a Prophet hath no honour in his owne countrey. Then when hee was come into Galilee, the Galileans received him, having seene all the things that hee did at Hierusalem at the Feast: for they also went unto the Feast. So Iesus came againe into Cana of Galilee, where hee made the water wine. And there was a certaine noble man, whose sonne was sicke at Capernaum. When he heard that Iesus was come out of Iudea into Galilee, hee went unto him, and besought him that he would come downe, and heale his sonne: for he was at the point of death. Then said Iesus unto him, Except ye see signes and wonders, yee will not beleeeve. The noble man saith unto him, Syr, come downe ere my child die. Iesus saith unto him, Go thy way, thy sonne liveth. And the man beleeeved the word that Iesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy sonne liveth. Then inquired hee of them the houre when he began to amend: and they said unto him, Yesterday at the seventh houre the fever left him. So the father knewe that it was at the same houre, in the which Iesus said unto him, Thy sonne liveth, and himselfe beleeeved, and his whole house. This is againe the second miracle that Iesus did, when hee was come out of Iudea into Galilee.

CHAPTER V

Iesus on the
Sabbath day
cureth him that
was diseased
eight and
thirtie yeeres.

AFTER this there was a feast of the Iewes, and Iesus went up to Hierusalem. Now there is at Hierusalem by the sheepe market, a poole, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folke, of blind, halt, withered, waiting for the moving of the water. For an Angel went downe at a certaine season into the poole, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. And a certaine man was there, which had an infirmitie thirtie and eight yeeres. When Iesus saw him lie, and knew that hee had beene now a long time in that case, he sayth unto him, Wilt thou be made whole? The impotent man

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answered him, Sir, I have no man when the water is troubled, to put mee into the poole : but while I am comming, another steppeth downe before me. Iesus sayth unto him, Rise, take up thy bed, and walke. And immediatly the man was made whole, and tooke up his bed, and walked : And on the same day was the Sabbath.

The Iewes therefore said unto him that was cured, It is the Sabbath day, it is not lawfull for thee to cary thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walke. Then asked they him, What man is that which said unto thee, Take up thy bed, and walke? And he that was healed, wist not who it was : for Iesus had conveyed himselfe away, a multitude being in that place. Afterward Iesus findeth him in the Temple, and said unto him, Behold, thou art made whole : sinne no more, lest a worse thing come unto thee. The man departed, and tolde the Iewes that it was Iesus which had made him whole. And therefore did the Iewes persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

CHAPTER V

The Iewes
therefore cavill,
and persecute
him for it.

But Iesus answered them, My Father worketh hitherto, and I worke. Therefore the Iewes sought the more to kill him, not onely because hee had broken the Sabbath, but said also, that God was his father, making himselfe equall with God. Then answered Iesus, and saide unto them, Verily, verily I say unto you, The sonne can doe nothing of himselfe, but what he seeth the Father doe : for what things soever he doeth, these also doth the sonne likewise. For the father loveth the sonne, and sheweth him all things that himselfe doth : and he will shew him greater works then these, that ye may marveile. For as the Father raiseth up the dead, and quickeneth them : even so the Sonne quickeneth whom he will. For the Father iudgeth no man : but hath committed all iudgement unto the Sonne : that all men should honour the Son, even as they honour the Father. He that honoureth not the Sonne, honoreth not the Father which hath sent him. Verily, verily I say unto you, Hee that heareth my word, and beleeveth on him that sent mee, hath everlasting life, and shall not come into condemnation : but is passed from death unto life. Verily, verily I say unto you, The houre is comming, and now is, when the dead shall heare the voice of the Sonne of God : and they that heare, shall live. For as the Father hath life in himselfe : so hath he given to the Sonne to have life in himselfe : and hath given him authority to execute iudgement also, because he is the Sonne of man. Marveile not at this : for the houre is comming, in the which all that are in the graves shall heare his voice, and shall come forth, they that have

He answereth
for himselfe,
and reprooveth
them, shewing
by the testi-
monie of his
Father,

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CHAPTER V

done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. I can of mine owne selfe doe nothing: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father, which hath sent me. If I beare wnesse of my selfe, my wnesse is not true.

of Iohn,

There is another that beareth wnesse of me, and I know that the wnesse which he witnesseth of me, is true. Ye sent unto Iohn, and he bare wnesse unto the trueth. But I receive not testimonie from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to reioyce in his light.

of his workes,

But I have greater wnesse then that of Iohn: for the workes which the Father hath given me to finish, the same workes that I doe, beare wnesse of mee, that the Father hath sent me. And the Father himselfe which hath sent me, hath borne wnesse of me. Ye have neither heard his voyce at any time, nor seene his shape. And ye have not his word abiding in you: for whom he hath sent, him ye beleeve not.

and of the
Scriptures,
who he is,

Search the Scriptures, for in them ye thinke ye have eternall life, and they are they which testifie of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Fathers name, and ye receive me not: if another shall come in his owne Name, him ye will receive. How can ye beleeve, which receive honour one of another, and seeke not the honour that cometh from God onely? Doe not thinke that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye beleevd Moses, ye would have beleevd me: for he wrote of me. But if ye beleeve not his writings, how shall ye beleeve my words?

CHAPTER VI

Christ feedeth
five thousand
men with five
loaves and
two fishes.

AFTER these things Iesus went over the sea of Galilee, which is the sea of Tiberias: and a great multitude followed him, because they saw his miracles which hee did on them that were diseased. And Iesus went up into a mountaine, and there hee sate with his disciples. And the Passeover, a feast of the Iewes, was nigh.

When Iesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eate? (And this he said to prove him: for he himselfe

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CHAPTER VI

knew what he would doe) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a litle. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Iesus said, Make the men sit downe. Now there was much grasse in the place. So the men sate downe, in number about five thousand. And Iesus tooke the loaves, and when he had given thanks, hee distributed to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remaine, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten. Then those men, when they had seene the miracle that Iesus did, said, This is of a trueth that Prophet that should come into the world.

When Iesus therefore perceived that they would come and take him by force, to make him a King, hee departed againe into a mountaine, himselfe alone. And when even was now come, his disciples went downe unto the sea, and entred into a ship, and went over the sea towards Capernaum: and it was now darke, and Iesus was not come to them. And the sea arose, by reason of a great winde that blew. So when they had rowed about five and twentie, or thirtie furlongs, they see Iesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I, be not afraid. Then they willingly received him into the ship, and immediatly the ship was at the land whither they went.

Thereupon the people would have made him King.

But withdrawing himselfe, he walked on the sea to his disciples:

The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entred, and that Iesus went not with his disciples into the boat, but that his disciples were gone away alone: howbeit there came other boats from Tiberias, nigh unto the place where they did eate bread, after that the Lord had given thanks: when the people therefore saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus. And when they had found him on the other side of the sea, they saide unto him, Rabbi, when camest thou hither? Iesus answered them, and said, Verely, verely I say unto you, Ye seeke me, not because ye saw the miracles, but because yee did eate of the loaves, and were filled. Labour not for the meat which perisheth, but for that

Reprooveth the people flocking after him, and all the fleshly hearers of his word:

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CHAPTER VI

Declareth him-
selfe to be the
Bread of life
to beleeuers.

meat which endureth unto everlasting life, which the Sonne of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we doe, that we might worke the workes of God? Iesus answered, and said unto them, This is the worke of God, that ye beleeeve on him whom he hath sent. They said therefore unto him, What signe shewest thou then, that we may see, and beleeeve thee? What doest thou worke? Our fathers did eate Manna in the desert, as it is written, He gave them bread from heaven to eate. Then Iesus said unto them, Verely, verely I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is hee which commeth downe from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Iesus said unto them, I am the bread of life: hee that commeth to me, shall never hunger: and he that beleeveth on me, shall never thirst. But I said unto you, that ye also have seene me, and beleeeve not. All that the Father giveth mee, shall come to mee; and him that commeth to me, I will in no wise cast out. For I came downe from heaven, not to doe mine owne will, but the will of him that sent me. And this is the Fathers wil which hath sent me, that of all which he hath given mee, I should lose nothing, but should raise it up againe at the last day. And this is the will of him that sent me, that every one which seeth the Sonne, and beleeveth on him, may have everlasting life: and I will raise him up at the last day. The Iewes then murmured at him, because hee said, I am the bread which came downe from heaven. And they said, Is not this Iesus the sonne of Ioseph, whose father and mother we know? How is it then that hee sayth, I came downe from heaven? Iesus therefore answered, and said unto them, Murmure not among your selves. No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day. It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, commeth unto me. Not that any man hath seene the Father; save hee which is of God, hee hath seene the Father. Verely, verely I say unto you, Hee that beleeveth on me, hath everlasting life. I am that bread of life. Your fathers did eate Manna in the wilderness, and are dead. This is the bread which commeth downe from heaven, that a man may eate thereof, and not die. I am the living bread, which came downe from heaven. If any man eate of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the

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CHAPTER VI

life of the world. The Iewes therefore strove amongst themselves, saying, How can this man give us his flesh to eate? Then Iesus sayd unto them, Verely, verely I say unto you, Except yee eate the flesh of the sonne of man, and drinke his blood, yee have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day. For my flesh is meate indeed, and my blood is drinke indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me. This is that bread which came downe from heaven: not as your fathers did eate Manna, and are dead: he that eateth of this bread, shall live for ever. These things said hee in the Synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can heare it? When Iesus knew in himselfe, that his disciples murmured at it, hee said unto them, Doeth this offend you? What and if yee shall see the sonne of man ascend up where hee was before? It is the Spirit that quickeneth, the flesh profiteth nothing: the wordes that I speake unto you, they are Spirit, and they are life. But there are some of you that beleeve not. For Iesus knew from the beginning, who they were that beleeved not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

From that time many of his disciples went backe, and walked no more with him. Then said Iesus unto the twelve, Will ye also goe away? Then Simon Peter answered him, Lord, to whom shall we goe? Thou hast the words of eternall life. And we beleeve and are sure that thou art that Christ, the Sonne of the living God. Iesus answered them, Have not I chosen you twelve, and one of you is a devill? He spake of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, being one of the twelve.

Many disciples depart from him.

Peter confesseth him.

Iudas is a devil.

CHAPTER VII

AFTER these things, Iesus walked in Galilee: for hee would not walk in Iurie, because the Iewes sought to kill him. Now the Iewes feast of Tabernacles was at hand. His brethren therefore saide unto him, Depart hence, and go into Iudea, that thy Disciples also may see the works that thou doest. For there is no man that doth any thing in secret, and hee himselfe seeketh to be knownen openly: If thou doe these things, shew thy selfe to the world. For neither did his brethren beleeve in

Iesus reprooveth the ambition and boldnesse of his kinsmen:

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CHAPTER VII

goeth up from
Galilee to the
feast of
Tabernacles,

teacheth in
the Temple.

him. Then Iesus said unto them, My time is not yet come : but your time is alway ready. The world cannot hate you, but me it hateth, because I testifie of it, that the workes thereof are evill. Goe ye up unto this feast : I goe not up yet unto this feast, for my time is not yet full come. When he had said these words unto them, he abode still in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Iewes sought him at the feast, and said, Where is he ? And there was much murmuring among the people, concerning him : For some said, Hee is a good man : Others said, Nay, but he deceiveth the people. Howbeit, no man spake openly of him, for feare of the Iewes.

Now about the midst of the feast, Iesus went up into the Temple, and taught. And the Iewes marvelled, saying, How knoweth this man letters, having never learned ? Iesus answered them, My doctrine is not mine, but his that sent me. If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of himselfe, seeketh his owne glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousnesse is in him. Did not Moses give you the Law, and yet none of you keepeth the Law ? Why goe ye about to kill me ? The people answered, and said, Thou hast a devill : Who goeth about to kill thee ? Iesus answered, and saide unto them, I have done one worke, and yee all marveile. Moses therefore gave unto you Circumcision (not because it is of Moses, but of the fathers) and yee on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the Lawe of Moses should not be broken ; are ye angry at me, because I have made a man every whit whole on the Sabbath day ? Iudge not according to the appearance, but iudge righteous iudgement. Then said some of them of Hierusalem, Is not this hee, whome they seeke to kill ? But loe, he speaketh boldly, and they say nothing unto him : Doe the rulers know indeede that this is the very Christ ? Howbeit wee know this man whence he is : but when Christ commeth, no man knoweth whence he is. Then cried Iesus in the Temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my selfe, but he that sent me, is true, whom ye know not. But I know him, for I am from him, and he hath sent me. Then they sought to take him : but no man laid hands on him, because his houre was not yet come. And many of the people beleevd on him, and said, When Christ commeth, will hee doe moe miracles then these which this man hath done ?

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CHAPTER VII

The Pharisees heard that the people murmured such things concerning him: And the Pharisees and the chiefe Priests sent officers to take him. Then said Iesus unto them, Yet a litle while am I with you, and then I goe unto him that sent me. Ye shall seeke me, and shall not find me: and where I am, thither yee cannot come. Then saide the Iewes among themselves, Whither will hee goe, that we shall not find him? will he goe unto the dispersed among the Gentiles, and teach the Gentiles? What maner of saying is this that he said, Ye shall seeke me, and shall not find me? and where I am, thither ye cannot come? In the last day, that great day of the feast, Iesus stood, and cried, saying, If any man thirst, let him come unto me, and drinke. He that beleeveth on me, as the Scripture hath saide, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that beleeeve on him, should receive. For the holy Ghost was not yet given, because that Iesus was not yet glorified.)

Many of the people therefore, when they heard this saying, saide, Of a trueth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture saide, that Christ commeth of the seede of David, and out of the towne of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him, but no man layed hands on him.

Divers opinions
of him among
the people.

Then came the officers to the chiefe Priests and Pharises, and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers, or of the Pharises beleevd on him? But this people who knoweth not the Law, are cursed. Nicodemus saith unto them, (He that came to Iesus by night, being one of them,) Doth our Law iudge any man before it heare him, and know what he doth? They answered, and said unto him, Art thou also of Galilee? Search, and looke: for out of Galilee ariseth no Prophet. And every man went unto his owne house.

The Pharisees
are angry that
their officers
tooke him not,
and chide with
Nicodemus for
taking his part.

CHAPTER VIII

IESUS went unto the Mount of Olives: and earely in the morning hee came againe into the Temple, and all the people came unto him, and he sate downe, and taught them. And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the mids, they say unto him, Master, this woman was taken in adultery, in the very act.

Christ deliver-
eth the woman
taken in adul-
tery.

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CHAPTER VIII

Now Moses in the Law commanded us, that such should be stoned : but what sayest thou? This they said, tempting him, that they might have to accuse him. But Iesus stouped downe, and with his finger wrote on the ground as though he heard them not. So when they continued asking him, hee lift up himselfe, and saide unto them, Hee that is without sinne among you, let him first cast a stone at her. And againe, hee stouped downe, and wrote on the ground. And they which heard it, being convicted by their owne conscience, went out one by one, beginning at the eldest, even unto the last : and Iesus was left alone, and the woman standing in the midst. When Iesus had lift up himselfe, and saw none but the woman, hee said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She saide, No man, Lord. And Iesus saide unto her, Neither doe I condemne thee : Goe, and sinne no more.

He preacheth
himselfe the
light of the
world, and
iustificeth his
Doctrine :

Then spake Iesus againe unto them, saying, I am the light of the world : he that followeth mee, shall not walke in darke-nesse, but shall have the light of life. The Pharisees therefore saide unto him, Thou bearest record of thy selfe, thy record is not true. Iesus answered, and said unto them, Though I beare record of my selfe, yet my record is true : for I know whence I came, and whither I goe : but ye cannot tell whence I come, and whither I goe. Yee iudge after the flesh, I iudge no man. And yet if I iudge, my iudgement is true : for I am not alone, but I and the Father that sent me. It is also written in your Law, that the testimonie of two men is true. I am one that beare witnesse of my selfe, and the Father that sent mee, beareth witnesse of me. Then said they unto him, Where is thy father? Iesus answered, Ye neither know me, nor my Father : if ye had known mee, yee should have known my Father also. These words spake Iesus in the treasury, as hee taught in the Temple : and no man layd hands on him, for his houre was not yet come. Then saide Iesus againe unto them, I goe my way, and ye shall seeke me, and shall die in your sinnes : Whither I goe, ye cannot come. Then said the Iewes, Will hee kill himselfe? because he saith, Whither I goe, ye cannot come. And hee said unto them, Yee are from beneath, I am from above : Yee are of this world, I am not of this world. I said therefore unto you, that ye shall die in your sinnes. For if yee beleeeve not that I am hee, yee shall die in your sinnes. Then said they unto him, Who art thou? And Iesus saith unto them, Even the same that I saide unto you from the beginning. I have many things to say, and to iudge of you : But hee that sent mee is true, and I speake to

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CHAPTER VIII

the world, those things which I have heard of him. They understood not that hee spake to them of the Father. Then saide Iesus unto them, When yee have lift up the Sonne of man, then shall ye know that I am he, and that I doe nothing of my selfe: but as my Father hath taught mee, I speake these things. And he that sent me, is with me: the Father hath not left mee alone: for I doe alwayes those things that please him. As hee spake those words, many beleaved on him. Then said Iesus to those Iewes which beleaved on him, If ye continue in my word, then are yee my disciples indeed. And ye shall know the Trueth, and the Trueth shall make you free.

They answered him, We be Abrahams seed, and were never in bondage to any man: how sayest thou, Yee shall be made free? Iesus answered them, Verily, verily I say unto you, Whosoever committeth sinne, is the servant of sinne. And the servant abideth not in the house for ever: but the Sonne abideth ever. If the Sonne therefore shall make you free, ye shall be free indeed. I know that yee are Abrahams seed, but ye seeke to kill mee, because my word hath no place in you. I speake that which I have seene with my Father: and ye do that which ye have seene with your father. They answered, and said unto him, Abraham is our father. Iesus sayth unto them, If yee were Abrahams children, ye would doe the works of Abraham. But now yee seeke to kill me, a man that hath tolde you the trueth, which I have heard of God: this did not Abraham. Ye doe the deeds of your father. Then said they to him, We be not borne of fornication, wee have one Father, even God. Iesus said unto them, If God were your Father, yee would love me, for I proceeded forth, and came from God: neither came I of my selfe, but he sent me. Why doe yee not understand my speech? even because yee cannot heare my word. Ye are of your father the devill, and the lusts of your father ye will doe: hee was a murderer from the beginning, and abode not in the trueth, because there is no truth in him. When he speaketh a lie, he speaketh of his owne: for he is a liar, and the father of it. And because I tell you the truth, ye beleeve me not. Which of you convinceth mee of sinne? And if I say the trueth, why doe ye not beleeve me? He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God. Then answered the Iewes, and said unto him, Say wee not well that thou art a Samaritane, and hast a devill? Iesus answered, I have not a devill: but I honour my Father, and ye doe dishonour me. And I seeke not mine owne glory, there is one that seeketh and iudgeth. Verely, verely I say unto you,

Answereth the
Iewes that
boasted of
Abraham,

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CHAPTER VIII

If a man keepe my saying, hee shall never see death. Then said the Iewes unto him, Now we know that thou hast a devill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my saying, he shall never taste of death. Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not knowen him, but I know him: and if I should say, I know him not, I shalbe a lyar like unto you: but I know him, and keepe his saying. Your father Abraham reioyced to see my day: and he saw it, and was glad. Then said the Iewes unto him, Thou art not yet fiftie yeeres olde, and hast thou seene Abraham? Iesus said unto them, Verely, verely I say unto you, Before Abraham was, I am. Then tooke they up stones to cast at him: but Iesus hidde himselfe, and went out of the Temple, going thorow the midst of them, and so passed by.

And conveigh-
eth himselfe
from their
crueltie.

CHAPTER IX

The man that
was borne
blinde restored
to sight.

AND as Iesus passed by, he saw a man which was blinde from his birth. And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde? Iesus answered, Neither hath this man sinned, nor his parents: but that the workes of God should be made manifest in him. I must worke the workes of him that sent me, while it is day: the night commeth when no man can worke. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spettle, and he anointed the eyes of the blinde man with the clay, and said unto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

Hee is brought
to the Pharises.

The neighbours therefore, and they which before had seene him, that he was blinde, said, Is not this he that sate and begged? Some said, This is hee: others said, Hee is like him: but hee said, I am hee. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Iesus, made clay, and anointed mine eyes, and said unto me, Goe to the poole of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They are
offended at it,
and excom-
municate him:

They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Iesus made the clay, and opened his eyes. Then againe the Pharisees also asked him how

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CHAPTER IX

he had received his sight. He said unto them, Hee put clay upon mine eyes, and I washed, and doe see. Therefore said some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a division among them. They say unto the blind man againe, What sayest thou of him, that he hath opened thine eyes? He said, Hee is a Prophet. But the Iewes did not beleewe concerning him, that hee had bin blind, and received his sight, untill they called the parents of him that had received his sight. And they asked them, saying, Is this your sonne, who ye say was borne blind? how then doth he now see? His parents answered them, and said, We know that this is our sonne, and that he was borne blind: but by what meanes he now seeth, we know not, or who hath opened his eyes. we know not: hee is of age, aske him, he shall speake for himselfe. These words spake his parents, because they feared the Iewes: for the Iewes had agreed already, that if any man did confesse that he was Christ, he should be put out of the Synagogue. Therefore said his parents, He is of age, aske him. Then againe called they the man that was blind, and said unto him, Give God the praise, we know that this man is a sinner. He answered, and said, Whether he be a sinner or no, I know not: One thing I know, that whereas I was blind, now I see. Then saide they to him againe, What did he to thee? How opened hee thine eyes? He answered them, I have told you already, and ye did not heare: wherfore would you heare it againe? Will ye also be his disciples? Then they reviled him, and said, Thou art his disciple, but we are Moses disciples. Wee know that God spake unto Moses: as for this fellow, we knowe not from whence he is. The man answered, and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man bee a worshipper of God, and doth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was borne blinde: if this man were not of God, he could doe nothing. They answered, and saide unto him, Thou wast altogether borne in sinnes, and doest thou teach us? And they cast him out. Iesus heard that they had cast him out; and when hee had found him, he said unto him, Doest thou beleewe on the Sonne of God? He answered and said, Who is he, Lord, that I might beleewe on him? And Iesus said unto him, Thou hast both seene him, and it is he that talketh with thee. And he said, Lord, I beleewe: and he worshipped him.

But hee is received of Iesus, and confesseth him.

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CHAPTER IX

Who they are
whome Christ
enlighteneth.

And Iesus said, For iudgment I am come into this world, that they which see not, might see, and that they which see, might be made blind. And some of the Pharisees which were with him, heard these words, and saide unto him, Are wee blinde also? Iesus saide unto them, If yee were blind, ye should have no sinne: but now ye say, We see, therfore your sinne remaineth.

CHAPTER X

Christ is the
doore and
the good
Shepherd.

VERILY, verily I say unto you, He that entreth not by the doore into the sheepfold, but climeth up some other way, the same is a theefe, and a robber. But hee that entreth in by the doore, is the shepherd of the sheepe. To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he putteth forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce. And a stranger will they not follow, but will flee from him, for they know not the voyce of strangers. This parable spake Iesus unto them: but they understood not what things they were which he spake unto them. Then said Iesus unto them againe, Verily, verily I say unto you, I am the doore of the sheepe. All that ever came before me, are theeves and robbers: but the sheepe did not heare them. I am the doore; by me if any man enter in, he shall be saved, and shall goe in and out, and find pasture. The theefe commeth not, but for to steale and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepheard: the good shepheard giveth his life for the sheepe. But hee that is an hireling, and not the shepheard, whose owne the sheepe are not, seeth the wolfe coming, and leaveth the sheep, and fleeth: and the wolfe catcheth them, and scattereth the sheepe. The hireling fleeth, because he is an hireling, and careth not for the sheepe. I am the good shepheard, and know my sheepe, and am knowne of mine. As the father knoweth me, even so know I the father: and I lay downe my life for the sheepe. And other sheepe I have, which are not of this fold: them also I must bring, and they shall heare my voyce; and there shall be one fold, and one shepheard. Therefore doth my father love me, because I lay downe my life that I might take it againe. No man taketh it from me, but I lay it downe of my selfe: I have power to lay it downe, and I have power to take it againe. This commandement have I received of my father.

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There was a division therefore againe among the Iewes for these sayings. And many of them said, He hath a devill, and is mad, why heare ye him? Others said, These are not the words of him that hath a devill. Can a devill open the eyes of the blind?

CHAPTER X

Divers opinions
of him.

And it was at Hierusalem the feast of the dedication, and it was winter. And Iesus walked in the temple in Solomons porch. Then came the Iewes round about him, and said unto him, How long doest thou make us to doubt? If thou be the Christ, tell us plainly. Iesus answered them, I told you, and ye beleeeved not: the workes that I doe in my Fathers name, they beare witnesse of me. But ye beleeeve not, because ye are not of my sheepe, as I said unto you. My sheepe heare my voyce, and I know them, and they follow me. And I give unto them eternall life, and they shall never perish, neither shall any man plucke them out of my hand. My father which gave them me, is greater then all: and no man is able to plucke them out of my fathers hand. I and my father are one. Then the Iewes tooke up stones againe to stone him. Iesus answered them, Many good workes have I shewed you from my Father; for which of those workes doe ye stone me? The Iewes answered him, saying, For a good worke we stone thee not, but for blasphemy, and because that thou, being a man, makest thy selfe God. Iesus answered them, Is it not written in your law, I said, ye are gods? If hee called them gods, unto whom the word of God came, and the Scripture cannot be broken: say ye of him, whom the father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Sonne of God? If I doe not the workes of my Father, beleeeve me not. But if I doe, though ye beleeeve not me, beleeeve the works: that ye may know and beleeeve that the Father is in me, and I in him. Therefore they sought againe to take him: but hee escaped out of their hand, and went away againe beyond Iordane, into the place where Iohn at first baptized: and there he abode. And many resorted unto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true. And many beleeeved on him there.

He proveth by
his workes, that
he is Christ the
Sonne of God,

Escapeth the
Iewes,

and went againe
beyond Ior-
dane, where
many beleeeved
on him.

CHAPTER XI

NOW a certaine man was sicke, named Lazarus of Bethanie, the towne of Mary, and her sister Martha. (It was that Mary which oynnted the Lord with oyntment, and wiped his feete with her haire, whose brother Lazarus was sicke.) Therefore his sister sent unto him, saying, Lord, behold, hee whom thou

Christ raiseth
Lazarus, foure
dayes buried.

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CHAPTER XI

lovest, is sicke. When Iesus heard that, hee said, This sicknesse is not unto death, but for the glory of God, that the Sonne of God might be glorified thereby. Now Iesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sicke, he abode two dayes still in the same place where he was. Then after that, saith hee to his disciples, Let us goe into Iudea againe. His disciples say unto him, Master, the Iewes of late sought to stone thee, and goest thou thither againe? Iesus answered, Are there not twelue houres in the day? If any man walke in the day, he stumbleth not, because he seeth the light of this world. But if a man walke in the night, hee stumbleth, because there is no light in him. These things said hee, and after that, hee saith unto them, Our friend Lazarus sleepeth, but I goe, that I may awake him out of sleepe. Then said his disciples, Lord, if he sleepe, he shall doe well. Howbeit Iesus spake of his death: but they thought that hee had spoken of taking of rest in sleepe. Then saide Iesus unto them plainly, Lazarus is dead: and I am glad for your sakes, that I was not there (to the intent yee may beleeeve :) Neverthelesse, let us goe unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also goe, that we may die with him. Then when Iesus came, hee found that hee had lien in the grave foure dayes already. (Now Bethanie was nigh unto Hierusalem, about fiftene furlongs¹ off:) and many of the Iewes came to Martha, and Mary, to comfort them concerning their brother. Then Martha, as soone as shee heard that Iesus was comming, went and met him: but Mary sate still in the house. Then saide Martha unto Iesus, Lord, if thou hadst bene here, my brother had not died. But I know, that even now, whatsoever thou wilt aske of God, God will give it thee. Iesus saith unto her, Thy brother shall rise againe. Martha sayeth unto him, I know that hee shall rise againe in the resurrection at the last day. Iesus said unto her, I am the resurrection, and the life: hee that beleeveth in me, though he were dead, yet shall he live. And whosoever liveth, and beleeveth in mee, shall never die. Beleevest thou this? She saith unto him, Yea Lord, I beleeeve that thou art the Christ the Sonne of God, which should come into the world. And when shee had so said, shee went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. Assoone as she heard that, she arose quickly, and came unto him. Now Iesus was not yet come into the towne, but was in that place where Martha met him. The Iewes then which were with her in the house, and comforted her,

¹ That is, about two mile.

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CHAPTER XI

when they saw Mary that she rose up hastily, and went out, followed her, saying, Shee goeth unto the grave, to weepe there. Then when Mary was come where Iesus was, and saw him, shee fell downe at his feete, saying unto him, Lord, if thou hadst beene here, my brother had not dyed. When Iesus therefore saw her weeping, and the Iewes also weeping which came with her, hee groned in the Spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come, and see. Iesus wept. Then said the Iewes, Behold, how he loved him. And some of them said, Could not this man, which opened the eyes of the blinde, have caused that even this man should not have died? Iesus therefore againe groning in himselfe, commeth to the grave. It was a cave, and a stone lay upon it. Iesus said, Take yee away the stone. Martha, the sister of him that was dead, sayth unto him, Lord, by this time he stinketh: for he hath beene dead foure dayes. Iesus saith unto her, Said I not unto thee, that if thou wouldst beleewe, thou shouldest see the glory of God? Then they tooke away the stone from the place where the dead was laid. And Iesus lift up his eyes, and said, Father, I thanke thee, that thou hast heard me. And I knewe that thou hearest me alwayes: but because of the people which stand by, I said it, that they may beleewe that thou hast sent me. And when hee thus had spoken, he cryed with a loude voice, Lazarus, come forth. And he that was dead, came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Iesus saith unto them, Loose him, and let him goe. Then many of the Iewes which came to Mary, and had seene the things which Iesus did, beleevd on him. But some of them went their wayes to the Pharises, and tolde them what things Iesus had done.

Many Iewes
beleewe.

Then gathered the chiefe Priests and the Pharises a councell, and said, What doe wee? for this man doeth many miracles. If we let him thus alonie, all men will beleewe on him, and the Romanes shall come, and take away both our place and nation. And one of them named Caiaphas, being the high Priest that same yeere, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himselfe: but being high Priest that yeere, he prophecied that Iesus should die for that nation: and not for that nation only, but that also hee should gather together in one, the children of God that were scattered abroad. Then from that day forth, they tooke counsell together for to put him to death. Iesus therefore walked no more openly among the Iewes: but went

The high Priests
and Pharisees
gather a coun-
sel against
Christ.

Caiaphas
prophecieth.

Iesus hid
himselfe.

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CHAPTER XI

At the Passee-
over they en-
quire after
him, and lay
wait for him.

thence unto a countrey neere to the wilderness, into a city called Ephraim, and there continued with his disciples.

And the Iewes Passeeover was nigh at hand, and many went out of the countrey up to Hierusalem before the Passeeover to purifie themselves. Then sought they for Iesus, and spake among themselves, as they stood in the Temple, What thinke ye, that he will not come to the feast? Now both the chiefe Priests and the Pharises had given a commandement, that if any man knew where hee were, he should shew it, that they might take him.

CHAPTER XII

Iesus excuseth
Mary anoint-
ing his feet.

THEN Iesus, sixe dayes before the Passeeover, came to Bethanie, where Lazarus was, which had bene dead, whom hee raised from the dead. There they made him a supper, and Martha served: but Lazarus was one of them that sate at the table with him. Then tooke Mary a pound of ointment, of Spikenard, very costly, and anointed the feet of Iesus, and wiped his feet with her haire: and the house was filled with the odour of the ointment. Then saith one of his disciples, Iudas Iscariot, Simons sonne, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poore? This he said, not that he cared for the poore: but because hee was a thiefe, and had the bag, and bare what was put therein. Then said Iesus, Let her alone, against the day of my burying hath she kept this. For the poore alwayes yee have with you: but me ye have not alwayes. Much people of the Iewes therefore knew that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

The people
flocke to see
Lazarus.

The high Priests
consult to kill
him.

Christ rideth
into Ierusalem.

But the chiefe Priests consulted, that they might put Lazarus also to death, because that by reason of him many of the Iewes went away and beleaved on Iesus.

On the next day, much people that were come to the feast, when they heard that Iesus was comming to Hierusalem, tooke branches of Palme trees, and went forth to meet him, and cried, Hosanna, blessed is the king of Israel that commeth in the Name of the Lord. And Iesus, when he had found a yong asse, sate thereon, as it is written, Feare not, daughter of Sion, behold, thy King commeth, sitting on an asses colt. These things understood not his disciples at the first: but when Iesus was glorified, then remembred they that these things were written of him, and that they had done these things unto him. The people therefore

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that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that hee had done this miracle. The Pharisees therefore saide among themselves, Perceive ye how yee prevaile nothing? Behold, the world is gone after him.

CHAPTER XII

And there were certaine Greeks among them, that came up to worship at the feast: the same came therefore to Philip which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Iesus. Philip commeth and telleth Andrew: and againe Andrew and Philip told Iesus.

Greekes desire
to see Iesus.

And Iesus answered them, saying, The houre is come, that the Sonne of man should be glorified. Verely, verely, I say unto you, Except a corne of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it: and hee that hateth his life in this world, shall keepe it unto life eternall. If any man serve me, let him follow me, and where I am, there shall also my servant be: If any man serve me, him will my father honour. Now is my soule troubled, and what shall I say? Father, save me from this houre, but for this cause came I unto this houre. Father, glorifie thy Name. Then came there a voice from heaven, saying, I have both glorified it, and wil glorifie it againe. The people therefore that stood by, and heard it, said, that it thundered: others said, An Angel spake to him. Iesus answered, and said, This voice came not because of mee, but for your sakes. Now is the iudgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. (This hee said, signifying what death he should die) The people answered him, We have heard out of the Law, that Christ abideth for ever: and how sayest thou, The Sonne of man must bee lift up? Who is this Sonne of man? Then Iesus said unto them, Yet a little while is the light with you: walke while ye have the light, lest darknesse come upon you: For he that walketh in darkenesse, knoweth not whither he goeth. While ye have light, belevee in the light, that ye may bee the children of light. These things spake Iesus, and departed, and did hide himselfe from them.

He foretelleth
his death.

But though he had done so many miracles before them, yet they beleaved not on him: that the saying of Esaias the Prophet might be fulfilled, which hee spake,

The Iewes are
generally
blinded:

Lord, who hath beleaved our report?

And to whom hath the arme of the Lord beene revealed?
Therefore they could not belevee, because that Esaias said againe,

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CHAPTER XII

He hath blinded their eyes, and hardned their heart,
That they should not see with their eyes, nor understand
with their heart,
And be converted,
And I should heale them.

yet many chiefe
rulers beleefe,
but do not con-
fesse him :

These things said Esaias, when he saw his glory, and spake of him.
Neverthelesse, among the chiefe rulers also, many beleeveth on
him ; but because of the Pharisees they did not confesse him,
lest they should be put out of the Synagogue. For they loved
the praise of men, more then the praise of God.

therfore Iesus
calleth
earnestly
for confession
of faith.

Iesus cried, and said, He that beleeveth on me, beleeveth not
on me, but on him that sent me. And he that seeth me, seeth
him that sent me. I am come a light into the world, that whoso-
ever beleeveth on me, should not abide in darkenesse. And if
any man heare my words, and beleefe not, I iudge him not ; For
I came not to iudge the world, but to save the world. He that
reiecteth me, and receiveth not my words, hath one that iudgeth
him : the word that I have spoken, the same shall iudge him in
the last day. For I have not spoken of my selfe ; but the Father
which sent me, he gave me a commaundement what I should say,
and what I should speake. And I know that his commaundement
is life everlasting : whatsoever I speake therefore, even as the
Father said unto me, so I speake.

CHAPTER XIII

Iesus washeth
the disciples
feete : exhort-
eth them to
humilitie and
charitie.

NOW before the feast of the Passeover, when Iesus knew
that his houre was come, that he should depart out of
this world unto the Father, having loved his owne which
were in the world, he loved them unto the end. And supper
being ended (the devill having now put into the heart of Iudas
Iscariot Simons sonne to betray him.) Iesus knowing that the
Father had given all things into his hands, and that he was come
from God, and went to God : he riseth from supper, and layed
aside his garments, and tooke a towell, and girded himselfe.
After that, he powreth water into a bason, and beganne to wash
the disciples feete, and to wipe them with the towell wherewith
he was girded. Then commeth he to Simon Peter : and Peter
saith unto him, Lord, doest thou wash my feete ? Iesus answered,
and said unto him, What I doe, thou knowest not now : but thou
shalt know heereafter. Peter saith unto him, Thou shalt never
wash my feete. Iesus answered him, If I wash thee not, thou
hast no part with me. Simon Peter saith unto him, Lord, not

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CHAPTER XIII

my feete only, but also my hands, and my head. Iesus saith to him, He that is washed, needeth not, save to wash his feet, but is cleane every whit: and ye are cleane, but not all. For he knew who should betray him, therefore said he, Ye are not all cleane. So after he had washed their feet, and had taken his garments, and was set downe againe, he said unto them, Know ye what I have done to you? Ye call me Master and Lord, and ye say well: for so I am. If I then your Lord and Master have washed your feete, yee also ought to wash one anothers feete. For I have given you an example, that yee should doe, as I have done to you. Verily, verily I say unto you, the servant is not greater then his lord, neither he that is sent, greater then hee that sent him. If yee know these things, happy are ye if ye doe them.

I speake not of you all, I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with mee, hath lift up his heele against me. Now I tell you before it come, that when it is come to passe, yee may beleieve that I am he. Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me. When Iesus had thus sayd, hee was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom hee spake. Now there was leaning on Iesus bosome one of his disciples, whom Iesus loved. Simon Peter therefore beckened to him, that he should aske who it should be of whom he spake. Hee then lying on Iesus breast, saith unto him, Lord, who is it? Iesus answered, Hee it is to whom I shall give a soppe, when I have dipped it. And when he had dipped the sop, he gave it to Iudas Iscariot the sonne of Simon. And after the soppe, Satan entred into him. Then said Iesus unto him, That thou doest, doe quickly. Now no man at the table knew, for what intent he spake this unto him. For some of them thought, because Iudas had the bagge, that Iesus had sayd unto him, Buy those things that wee have need of against the feast: or that he should give some thing to the poore. He then having received the sop, went immediately out: and it was night.

Therefore when hee was gone out, Iesus sayd, Now is the Sonne of man glorified: and God is glorified in him. If God be glorified in him, God shall also glorifie him in himselfe, and shall straight-way glorifie him. Litle children, yet a litle while I am with you. Ye shall seeke mee, and as I said unto the Iewes, whither I go, ye cannot come: so now I say to you. A new commandement I give unto you, That yee love one another, as I have loved you,

He foretelleth,
and discovereth
to Iohn by a
token that
Iudas should
betray him:

Commandeth
them to love
one another,

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CHAPTER XIII

And forewarneth Peter of his deniall.

that yee also love one another. By this shall all men know that ye are my disciples, if yee have love one to another.

Simon Peter sayd unto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterwards. Peter said unto him, Lord, why can not I follow thee now? I will lay downe my life for thy sake. Iesus answered him, Wilt thou lay downe thy life for my sake? Verily, verily I say unto thee, the Cocke shall not crow, til thou hast denied me thrise.

CHAPTER XIII

Christ comforteth his Disciples with the hope of heaven:

professeth himselfe the Way, the Trueth, and the Life, and one with the Father:

Assureth their praiers in his Name to be effectuell: Requesteth love and obedience, promiseth the holy Ghost his comforter,

LET not your heart be troubled: yee beleeeve in God, beleeeve also in me. In my Fathers house are many mansions; if it were not so, I would have told you: I goe to prepare a place for you. And if I goe and prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, there ye may be also. And whither I goe yee know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way? Iesus saith unto him, I am the Way, the Trueth, and the Life: no man commeth unto the Father but by mee. If ye had knowen me, ye should have knowen my Father also: and from henceforth ye know him, and have seene him. Philip sayth unto him, Lord, shew us the Father, and it sufficeth us. Iesus saith unto him, Have I bin so long time with you, and yet hast thou not knowen me, Philip? he that hath seene me, hath seene the father, and how sayest thou then, Shew us the father? Beleevest thou not that I am in the father, and the father in mee? The words that I speake unto you, I speak not of my selfe: but the Father that dwelleth in me, he doth the works. Beleeve me that I am in the Father, and the Father in mee: or else beleeeve me for the very workes sake. Verely, verely I say unto you, he that beleeveth on me, the works that I doe, shall hee doe also, and greater workes then these shall he doe, because I goe unto my Father. And whatsoever ye shall aske in my Name, that will I doe, that the Father may be glorified in the Sonne. If ye shall aske any thing in my Name, I will doe it.

If ye love me, keepe my commandements. And I will pray the Father, and hee shall give you another Comforter, that he may abide with you for ever, even the Spirit of trueth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for hee dwelleth with you, and shall be in you. I wil not leave you comfortlesse, I will come to you.

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CHAPTER XIII

Yet a litle while, and the world seeth me no more: but ye see me, because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandements, and keepeth them, hee it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest my selfe to him. Iudas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy selfe unto us, and not unto the world? Iesus answered, and saide unto him, If a man love mee, he will keepe my wordes: and my Father will love him, and wee will come unto him, and make our abode with him. He that loveth mee not, keepeth not my sayings, and the word which you heare, is not mine, but the Fathers which sent mee. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father wil send in my name, he shal teach you al things, and bring al things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart bee troubled, neither let it bee afraid. Ye have heard how I saide unto you, I goe away, and come againe unto you. If ye loved mee, yee would reioyce, because I said, I go unto the Father: for my Father is greater then I. And now I have told you before it come to passe, that when it is come to passe, ye might beleewe. Heereafter I will not talke much with you: for the prince of this world commeth, and hath nothing in me. But that the world may know that I love the Father: and as the Father gave me commandement, even so I doe: Arise, let us goe hence.

and leaveth
his peace
with them.

CHAPTER XV

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, hee taketh away: and every branch that beareth fruit, he purgeth it, that it may bring foorth more fruit. Now ye are cleane through the word which I have spoken unto you. Abide in me, and I in you: As the branch cannot beare fruit of it selfe, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can doe nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall aske what ye will, and it shall be done unto you. Herein

The Consola-
tion and mutu-
all love be-
tweene Christ
and his mem-
bers, under the
parable of the
vine.

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CHAPTER XV

A comfort in
the hatred and
persecution of
the world.

The office of the
holy Ghost, and
of the Apostles.

is my Father glorified, that ye beare much fruit, so shall ye bee my Disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keepe my Commandements, ye shal abide in my love, even as I have kept my Fathers Commandements, and abide in his love. These things have I spoken unto you, that my ioy might remaine in you, and that your ioy might be full. This is my Commaundement, that ye love one another, as I have loved you. Greater love hath no man then this, that a man lay downe his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doth, but I have called you friends: for all things that I have heard of my Father, I have made knowen unto you. Ye have not chosen me, but I have chosen you, and ordeined you, that you should goe and bring forth fruit, and that your fruite should remaine: that whatsoever ye shall aske of the Father in my Name, he may give it you. These things I commaund you, that ye love one another. If the world hate you, yee know that it hated me before it hated you. If ye were of the world, the world would love his owne: But because yee are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater then the Lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keepe yours also. But all these things will they doe unto you for my Names sake, because they know not him that sent me. If I had not come, and spoken unto them, they had not had sinne: but now they have no cloke for their sinne. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sinne: but now have they both seene, and hated both me and my father. But this commeth to passe, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I wil send unto you from the Father, even the Spirit of trueth, which proceedeth from the Father, hee shall testifie of me. And ye also shall beare witnesse, because ye have bene with me from the beginning.

CHAPTER XVI

THESE things have I spoken unto you, that yee should not be offended. They shall put you out of the Synagogues: yea, the time commeth, that whosoever killeth you, will thinke that hee doeth God service. And these things will they

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doe unto you, because they have not knowen the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I goe my way to him that sent mee, and none of you asketh me, Whither goest thou? But because I have saide these things unto you, sorow hath filled your heart. Neverthelesse, I tell you the trueth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement. Of sinne, because they beleve not on me. Of righteousness, because I goe to my Father, and ye see me no more. Of iudgement, because the prince of this world is iudged. I have yet many things to say unto you, but ye cannot beare them now: howbeit, when hee the spirit of trueth is come, he wil guide you into all trueth: For he shall not speake of himselfe: but whatsoever he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I that he shall take of mine, and shal shew it unto you. A litle while, and ye shall not see me: and againe a litle while, and ye shall see me: because I goe to the Father. Then saide some of his disciples among themselves, What is this that he saith unto us, A litle while, and ye shal not see me: and againe, a litle while, and ye shall see me: and, because I goe to the Father? They said therefore, What is this that he saith, A litle while? we cannot tell what he saith. Now Iesus knew that they were desirous to aske him, and said unto them, Doe ye enquire among your selves of that I saide, A litle while, and ye shall not see mee: and againe; A litle while and ye shall see me? Verily, verily I say unto you, that ye shall weepe and lament, but the world shall reioyce: And ye shall be sorrowfull, but your sorrow shall be turned into ioy. A woman, when she is in travaile, hath sorrow, because her houre is come: but assoone as she is delivered of the child, she remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore have sorrow: but I will see you againe, and your heart shall reioyce, and your ioy no man taketh from you. And in that day ye shall aske me nothing: Verily, verily I say unto you, Whatsoever yee shall aske the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: aske, and ye shall receive, that you

CHAPTER XVI

Christ comforteth his Disciples against tribulation by the promise of the holy Ghost, and by his Resurrection and Ascension:

Assureth their prayers made in his Name to be acceptable to his Father.

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CHAPTER XVI

Peace in Christ,
and in the world
affliction.

ioy may be full. These things have I spoken unto you in proverbes: the time commeth when I shall no more speake unto you in proverbes, but I shall shew you plainly of the Father. At that day ye shall aske in my Name: and I say not unto you that I will pray the Father for you: for the Father himselfe loveth you, because ye have loved me, and have beleevved that I came out from God. I came foorth from the Father, and am come into the world: againe, I leave the world, and goe to the Father. His disciples said unto him, Loe, now speakest thou plainly, and speakest no proverbe. Now are we sure that thou knowest all things, and needest not that any man should aske thee: By this we beleevve that thou camest foorth from God. Iesus answered them, Doe yee now beleevve? Behold, the houre commeth, yea is now come, that ye shall be scattered, every man to his owne, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheare, I have overcome the world.

CHAPTER XVII

Christ prayeth
to his Father to
glorifie him,

To preserve
his Apostles

In unitie,

THESE words spake Iesus, and lift up his eyes to heaven, and said, Father, the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee. As thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him. And this is life eternall, that they might know thee the onely true God, and Iesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the worke which thou gavest me to doe. And now O Father, glorifie thou me, with thine owne selfe, with the glory which I had with thee before the world was. I have manifested thy Name unto the men which thou gavest me out of the world: thine they were; and thou gavest them me; and they have kept thy word. Now they have knowen that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me, and they have received them, and have knowen surely that I came out from thee, and they have beleevved that thou didst send me. I pray for them, I pray not for the world: but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine: and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine owne Name, those whom thou hast given mee, that they

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CHAPTER XVII

may bee one, as we are. While I was with them in the world, I kept them in thy Name: those that thou gavest me, I have kept, and none of them is lost, but the sonne of perdition: that the Scripture might be fulfilled. And now come I to thee, and these things I speake in the world, that they might have my ioy fulfilled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them from the cvill. They are not of the world, even as I am not of the world. Sanctifie them through thy trueth: thy word is trueth. And trueth, As thou hast sent mee into the world: even so have I also sent them into the world. And for their sakes I sanctifie my selfe, that they also might be sanctified through the trueth. Neither pray I for these alone; but for them also which shall beleeve on me through their word: that they all may be one, as thou Father art in mee, and I in thee, that they also may bee one in us: that the world may beleeve that thou hast sent mee. And the glory which thou gavest me, I have given them: that they may be one, even as we are one: I in them, and thou in mee, that they may bee made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given mee: for thou lovedst mee before the foundation of the world. O righteous Father, the world hath not knowen thee, but I have knowen thee, and these have knowen that thou hast sent me. And I have declared unto them thy Name, and will declare it: that the love wherewith thou hast loved mee, may be in them, and I in them.

*Toglorifiethem,
and all other
beleevvers with
him in heaven.*

CHAPTER XVIII

WHEN Iesus had spoken these wordes, hee went forth with his disciples over the Brooke Cedron, where was a garden, into the which hee entred and his disciples. And Iudas also which betrayed him, knew the place: for Iesus oft times resorted thither with his disciples. Iudas then having received a band of men, and officers from the chiefe Priests and Pharisees, commeth thither with lanternes and torches, and weapons. Iesus therefore knowing all things that should come upon him, went forth, and sayde unto them, Whom seeke ye? They answered him, Iesus of Nazareth. Iesus saith unto them, I am hee. And Iudas also which betrayed him, stood with them.

*Iudas betray-
eth Iesus.*

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CHAPTER XVIII

The Officers
fall to the
ground.

Peter smiteth
off Malchus
eare.

Iesus is taken,
and led unto
Annas and
Caiaphas.

Peters deniall.

Iesus examined
before Caiaphas.

His arraignment
before Pilate.

Assoone then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked hee them againe, Whom seeke ye? And they said, Iesus of Nazareth. Iesus answered, I have tolde you that I am he: If therefore ye seeke me, let these goe their way: that the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

Then Simon Peter having a sword, drewe it, and smote the high Priests servant, and cut off his right eare: The servants name was Malchus. Then said Iesus unto Peter, Put up thy sword into the sheath: the cup which my father hath given me, shall I not drinke it? Then the band and the captaine, and officers of the Iewes, tooke Iesus, and bound him, and led him away to Annas first, (for he was father in law to Caiaphas) which was the high Priest that same yeere. Now Caiaphas was he which gave counsell to the Iewes, that it was expedient that one man should die for the people.

And Simon Peter followed Iesus, and so did another disciple: that disciple was knowne unto the high Priest, and went in with Iesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple, which was knowne unto the high Priest, and spake unto her that kept the doore, and brought in Peter. Then saith the damosell that kept the doore unto Peter, Art not thou also one of this mans disciples? He sayth, I am not. And the servants and officers stood there, who had made a fire of coales, (for it was colde) and they warmed themselves: and Peter stood with them, and warmed himselfe.

The high Priest then asked Iesus of his disciples, and of his doctrine. Iesus answered him, I spake openly to the world, I ever taught in the Synagogue, and in the Temple, whither the Iewes alwayes resort, and in secret have I said nothing: why askest thou me? Aske them which heard me, what I have said unto them: behold, they know what I said. And when hee had thus spoken, one of the officers which stood by, stroke Iesus with the palme of his hand, saying, Answerest thou the hie priest so? Iesus answered him, If I have spoken evill, beare witnesse of the evill: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high Priest. And Simon Peter stood and warmed himselfe: They said therefore unto him, Art not thou also one of his disciples? Hee denied it, and said, I am not. One of the servants of the high Priests (being his kinsman whose eare Peter cut off) saith, Did not I see thee in the garden with him? Peter then denied againe, and immediatly the cocke crew.

Then led they Iesus from Caiaphas unto the hall of Iudgement: And it was earely, and they themselves went not into the Iudge-

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ment hall, lest they should be defiled : but that they might eat the Passeover. Pilate then went out unto them, and said, What accusation bring you against this man ? They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then saide Pilate unto them, Take ye him, and iudge him according to your law. The Iewes therefore said unto him, It is not lawfull for us to put any man to death : that the saying of Iesus might be fulfilled, which hee spake, signifying what death he should die. Then Pilate entred into the Iudgement hall againe, and called Iesus, and saide unto him, Art thou the King of the Iewes ? Iesus answered him, Sayest thou this thing of thy selfe ? or did others tell it thee of me ? Pilate answered, Am I a Iew ? Thine owne nation, and the chiefe Priests have delivered thee unto mee : What hast thou done ? Iesus answered, His Kingdome. My kingdome is not of this world : if my kingdome were of this world, then would my servants fight, that I should not be delivered to the Iewes : but now is my kingdome not from hence. Pilate therefore saide unto him, Art thou a King then ? Iesus answered, Thou saiest that I am a King. To this end was I borne, and for this cause came I into the world, that I should beare witnesse unto the trueth : every one that is of the trueth heareth my voice. Pilate saith unto him, What is trueth ? And when hee had said this, he went out againe unto the Iewes, and saith unto them, I find in him no fault at all. But yee have a custome that I should release unto you one at the Passeover : will ye therefore that I release unto you the king of the Iewes ? Then cried they all againe, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XVIII

The Iewes aske Barabbas to be let loose.

CHAPTER XIX

THEN Pilate therefore tooke Iesus, and scourged him. And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple robe, and said, Haile king of the Iewes : and they smote him with their hands. Pilate therefore went forth againe, and saith unto them, Behold, I bring him forth to you, that yee may know that I find no fault in him. Then came Iesus forth, wearing the crowne of thornes, and the purple robe : and Pilate saith unto them, Behold the man. When the chiefe Priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him : for I find no fault in him. The Iewes answered him, We have a law, and by our law he ought to die, because hee made himselfe the Son of God.

Christ is scourged, crowned with thornes, and beaten. Pilate is desirous to release him, but being overcome with the outrage of the Iewes, he delivered him to bee crucified.

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CHAPTER XIX

When Pilate therefore heard that saying, he was the more afraid, and went againe into the iudgement hall, and saith unto Iesus, Whence art thou? But Iesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not, that I have power to crucifie thee, and have power to release thee? Iesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sinne. And from thenceforth Pilate sought to release him: but the Iewes cried out, saying, If thou let this man goe, thou art not Cesars friend: whosoever maketh himselfe a king, speaketh against Cesar.

When Pilate therefore heard that saying, he brought Iesus forth, and sate downe in the iudgement seate, in a place that is called the pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passeover, and about the sixt houre: and he saith unto the Iewes, Beholde your King. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your King? The chiefe Priests answered, Wee have no king but Cesar. Then delivered he him therefore unto them to be crucified: and they took Iesus, and led him away. And he bearing his crosse, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Iesus in the midst.

And Pilate wrote a title, and put it on the crosse. And the writing was, IESUS OF NAZARETH, THE KING OF THE IEWES. This title then read many of the Iewes: for the place where Iesus was crucified, was nigh to the citie, and it was written in Hebrew, and Greeke, and Latine. Then said the chiefe Priests of the Iewes to Pilate, Write not, The king of the Iewes: but that he said, I am King of the Iewes. Pilate answered, What I have written, I have written.

Then the souldiers, when they had crucified Iesus, tooke his garments, (and made foure parts, to every souldier a part) and also his coat: Now the coate was without seame, woven from the top thorowout. They said therefore among themselves, Let not us rent it, but cast lots for it, whose it shall bee: that the Scripture might bee fulfilled, which saith,

They parted my raiment among them,

And for my vesture they did cast lots.

These things therefore the souldiers did.

Now there stood by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene.

S. IOHN

When Iesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy sonne. Then saith he to the disciple, Behold thy mother. And from that houre that disciple tooke her unto his owne home.

CHAPTER XIX

He commendeth his mother to Iohn.

After this, Iesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessell, full of vineger: And they filled a sponge with vineger, and put it upon hyssope, and put it to his mouth. When Iesus therefore had received the vineger, he said, It is finished, and he bowed his head, and gave up the ghost. The Iewes therefore, because it was the preparation, that the bodies should not remaine upon the Crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with him. But when they came to Iesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a speare pierced his side, and forthwith came there out blood and water. And he that saw it, bare record, and his record is true, and he knoweth that hee saith true, that yee might beleewe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And againe another Scripture saith, They shall looke on him whom they pierced.

Hee dieth.

His side is pierced.

And after this, Ioseph of Arimathea (being a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take away the body of Iesus, and Pilate gave him leave: he came therefore, and tooke the body of Iesus. And there came also Nicodemus, which at the first came to Iesus by night, and brought a mixture of myrrhe and aloes, about an hundred pound weight. Then tooke they the body of Iesus, and wound it in linnen clothes, with the spices, as the maner of the Iewes is to burie: Now in the place where he was crucified, there was a garden, and in the garden a new Sepulchre, wherein was never man yet layd. There laid they Iesus therefore, because of the Iewes preparation day, for the Sepulchre was nigh at hand.

He is buried by Ioseph and Nicodemus.

CHAPTER XX

THE first day of the weeke, commeth Mary Magdalene earely when it was yet darke, unto the Sepulchre, and seeth the stone taken away from the Sepulchre. Then she runneth and commeth to Simon Peter, and to the other disciple whom Iesus loved, and saith unto them, They have taken away the Lord

Mary cometh to the Sepulchre.

S. IOHN

CHAPTER XX

So doe Peter
and Iohn
ignorant of
the Resur-
rection.

Iesus appear-
eth to Mary
Magdalene,

And to his
Disciples.

out of the Sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the Sepulchre. So they ranne both together, and the other disciple did outrun Peter, and came first to the Sepulchre. And he stouping downe and looking in, saw the linnen clothes lying, yet went he not in. Then commeth Simon Peter following him, and went into the Sepulchre, and seeth the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple which came first to the Sepulchre, and he saw, and beleved. For as yet they knew not the Scripture, that hee must rise againe from the dead. Then the disciples went away againe unto their owne home.

But Mary stood without at the sepulchre, weeping: and as shee wept, she stouped downe, and looked into the Sepulchre, and seeth two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus had layen: and they say unto her, Woman, why weepest thou? Shee saith unto them, Because they have taken away my Lord, and I know not where they have laied him. And when she had thus said, she turned herselfe backe, and saw Iesus standing, and knew not that it was Iesus. Iesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardiner, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laied him, and I will take him away. Iesus saith unto her, Mary. She turned herselfe, and saith unto him, Rabboni, which is to say, Master. Iesus saith unto her, Touch me not: for I am not yet ascended to my Father: but goe to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God. Mary Magdalene came and told the disciples that shee had seene the Lord, and that hee had spoken these things unto her.

Then the same day at evening, being the first day of the weeke, when the doores were shut, where the disciples were assembled for feare of the Iewes, came Iesus, and stood in the midst, and saith unto them, Peace bee unto you. And when hee had so saide, hee shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Iesus to them againe, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, hee breathed on them, and saith unto them, Receive ye the holy Ghost. Whose soever sinnes yee remit, they are remitted unto them, and whose soever sinnes yee retaine, they are retained.

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But Thomas one of the twelve, called Didymus, was not with them when Iesus came. The other disciples therefore said unto him, We have seene the Lord. But he said unto them, Except I shall see in his hands the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleewe.

CHAPTER XX

The incredulitie, and confession of Thomas.

And after eight dayes, againe his disciples were within, and Thomas with them : Then came Iesus, the doores being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and beholde my hands, and reach hither thy hand, and thrust it into my side, and bee not faithlesse, but beleewing. And Thomas answered, and said unto him, My Lord, and my God. Iesus saith unto him, Thomas, because thou hast seene mee, thou hast beleewed : blessed are they that have not seene, and yet have beleewed.

And many other signes truely did Iesus in the presence of his disciples, which are not written in this booke : but these are written, that yee might beleewe that Iesus is the Christ the Sonne of God, and that beleewing ye might have life through his Name.

The Scripture is sufficient to salvation.

CHAPTER XXI

AFTER these things Iesus shewed himselfe againe to the disciples at the sea of Tiberias, and on this wise shewed he himselfe. There were together Simon Peter, and Thomas called Didymus, and Nathaneel of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples. Simon Peter saith unto them, I goe a fishing. They say unto him, Wee also goe with thee. They went foorth and entred into a ship immediatly, and that night they caught nothing. But when the morning was now come, Iesus stood on the shore : but the disciples knewe not that it was Iesus. Then Iesus saith unto them, Children, have ye any meat ? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and yee shall finde. They cast therfore, and now they were not able to draw it, for the multitude of fishes. Therefore that Disciple whome Iesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coate unto him, (for hee was naked) and did cast himselfe into the sea. And the other disciples came in a litle ship (for they were not farre from land, but as it were two hundred cubites) dragging the net with fishes. Assoone then as they were come to land, they saw a fire of coales there, and fish laid thereon, and bread. Iesus saith unto them, Bring of the fish,

Christ appearing againe to his disciples was knowne of them by the great draught of fishes.

S. IOHN

CHAPTER XXI

Hee dineth
with them :

earnestly com-
mandeth Peter
to feed his
Lambes and
sheepe :

Foretelleth him
of his death :

Rebuketh his
curiositie touch-
ing Iohn.

The conclusion.

which ye have now caught. Simon Peter went up, and drewe the net to land full of great fishes, an hundred and fiftie and three: and for all there were so many, yet was not the net broken. Iesus saith unto them, Come, and dine. And none of the disciples durst aske him, Who art thou? knowing that it was the Lord. Iesus then commeth, and taketh bread, and giveth them, and fish likewise. This is now the third time that Iesus shewed himselfe to his disciples, after that hee was risen from the dead.

So when they had dined, Iesus saith to Simon Peter, Simon, sonne of Ionas, lovest thou mee more then these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambes. He saith to him againe the second time, Simon sonne of Ionas, lovest thou me? He saith unto him, Yea Lord, thou knowest that I love thee. He saith unto him, Feed my sheepe. He said unto him the third time, Simon sonne of Ionas, lovest thou mee? Peter was grieved, because hee saide unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee.

Iesus sayth unto him, Feed my sheepe. Verily, verily I say unto thee, when thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carie thee whither thou wouldest not. This spake hee, signifying by what death he should glorifie God. And when he had spoken this, he sayth unto him, Follow me. Then Peter turning about, seeth the Disciple whom Iesus loved, following, which also leaned on his breast at supper, and said, Lord, which is hee that betraieith thee? Peter seeing him, saith to Iesus, Lord, and what shall this man doe? Iesus saith unto him, If I will that he tary till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that Disciple should not die: yet Iesus sayd not unto him, He shall not die: but, If I will that he tary till I come, what is that to thee? This is the Disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true. And there are also many other things which Iesus did, the which if they should be written every one, I suppose that even the world it selfe could not containe the bookes that should be written, Amen.

THE ACTES

THE ACTES OF THE APOSTLES

CHAPTER I



THE former treatise have I made, O Theophilus, of al that Iesus began both to doe and teach, untill the day in which hee was taken up, after that he through the holy Ghost had given commaundements unto the Apostles, whom he had chosen. To whom also he shewed himselfe alive after his passion, by many infallible proofes, being seene of them fourty dayes, and speaking of the things pertaining to the king-

dome of God : And being assembled together with them, commaunded them that they should not depart from Hierusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For Iohn truely baptized with water, but ye shall be baptized with the holy Ghost, not many dayes hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome to Israel? And he said unto them, It is not for you to knowe the times or the seasons, which the Father hath put in his owne power. But ye shall receive power after that the holy Ghost is come upon you, and ye shall be witnesses unto me, both in Hierusalem, and in all Iudea, and in Samaria, and unto the uttermost part of the earth. And when hee had spoken these things, while they beheld, hee was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparell, which also said, Yee men of Galilee, why stand yee gazing up into heaven? This same Iesus, which is taken up from you into heaven, shall so come, in like maner as yee have seene him goe into heaven. Then returned they unto Hierusalem, from the mount called Olivet, which is from Hierusalem a Sabbath dayes iourney. And when they were come in, they went up into an upper roome, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, Iames the sonne of Alpheus, and

Christ prepar-
ing his Apostles
to the behold-
ing of his ascen-
sion, gathereth
them together
into the mount
Olivet, com-
mandeth them
to expect in
Hierusalem the
sending downe
of the holy
Ghost, promis-
eth after fewe
dayes to send
it : by vertue
whereof they
should be wit-
nesses unto him
even to the
utmost parts
of the earth.

After his ascen-
sion they are
warned by two
Angels to de-
part, and to set
their mindes
upon his second
comming.

They accord-
ingly returne,
and giving
themselves to
prayer, chuse
Matthias
Apostle in the
place of Iudas.

THE ACTES

CHAPTER I

Simon Zelotes, and Iudas the brother of Iames. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Iesus, and with his brethren.

And in those dayes Peter stood up in the mids of the disciples, and said, (The number of names together were about an hundred and twentie) Men and brethren, This Scripture must needs have beene fulfilled, which the holy Ghost by the mouth of David spake before concerning Iudas, which was guide to them that took Iesus. For hee was numbred with us, and had obtained part of his ministerie. Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the mids, and all his bowels gushed out. And it was knowen unto all the dwellers at Hierusalem, insomuch as that field is called in the proper tongue, Aceldama, that is to say, The field of blood. For it is written in the booke of Psalmes,

Let his habitation be desolate,

And let no man dwell therein :

And

His Bishopricke let another take.

Wherefore of these men which have companied with us all the time that the Lord Iesus went in and out among us, beginning from the baptisme of Iohn, unto that same day that he was taken up from us, must one be ordained to be a witnesse with us of his resurrection. And they appointed two, Ioseph called Barsabas, who was surnamed Iustus, and Matthias. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that hee may take part of this ministerie and Apostleship, from which Iudas by transgression fell, that hee might goe to his owne place. And they gave forth their lots, and the lot fell upon Matthias, and hee was numbred with the eleven Apostles.

CHAPTER II

The Apostles filled with the holy Ghost, and speaking divers languages, are admired by some, and derided by others.

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sate upon each of them. And they were all filled with the holy Ghost, and began to speake with other tongues, as the spirit gave them utterance. And there were dwelling at Hierusalem Iewes, devout men, out of every nation under heaven. Now when this was

THE ACTES

CHAPTER II

noised abroad, the multitude came together, and were confounded, because that every man heard them speake in his owne language. And they were all amazed, and marveiled, saying one to another, Behold, are not all these which speake, Galileans? And how heare we every man in our owne tongue, wherein we were borne? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iudea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Iewes and Proselites, Cretes, and Arabians, we doe heare them speake in our tongues the wonderfull workes of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

But Peter standing up with the eleven, lift up his voyce, and said unto them, Ye men of Iudea, and all ye that dwell at Hierusalem, be this knowen unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third houre of the day. But this is that which was spoken by the Prophet Ioel,

And it shall come to passe in the last dayes (saith God)

I will powre out of my Spirit upon all flesh :

And your sonnes and your daughters shall prophesie,

And your yong men shall see visions,

And your old men shall dreame dreames :

And on my servants, and on my handmaidens,

I will powre out in those daies of my Spirit, and they shall prophesie :

And I wil shew wonders in heaven above,

And signes in the earth beneath :

Blood, and fire, and vapour of smoke.

The Sunne shall be turned into darkenesse,

And the Moone into blood,

Before that great and notable day of the Lord come.

And it shall come to passe, that whosoever shall call on the Name of the Lord, shalbe saved.

Yee men of Israel, heare these words, Iesus of Nazareth, a man approved of God among you, by miracles, wonders, and signes, which God did by him in the midst of you, as yee your selves also know: him, being delivered by the determinate counsell and foreknowledge of God, yee have taken, and by wicked hands, have crucified, and slaine: whom God hath raised up, having loosed the paines of death: because it was not possible that hee should be holden of it. For David speaketh concerning him,

Whom Peter disproving, and shewing that the Apostles spake by the power of the holy Ghost, that Iesus was risen from the dead, ascended into heaven, had powred downe the same holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signes, and not crucified without his determinate counsell, and foreknowledge :

THE ACTES

CHAPTER II

I foresaw the Lord alwayes before my face,
For he is on my right hand, that I should not be moved.
Therefore did my heart reioyce, and my tongue was glad :
Moreover also, my flesh shall rest in hope,
Because thou wilt not leave my soule in hell,
Neither wilt thou suffer thine Holy one to see corruption.
Thou hast made knowen to mee the wayes of life,
Thou shalt make mee full of ioy with thy countenance.

Men and brethren, let me freely speake unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day : therefore being a Prophet, and knowing that God had sworne with an oath to him, that of the fruit of his loines, according to the flesh, hee would raise up Christ, to sit on his throne : he seeing this before, spake of the resurrection of Christ, that his soule was not left in hell, neither his flesh did see corruption. This Iesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and heare. For David is not ascended into the heavens, but he saith himselfe,

The Lord said unto my Lord, Sit thou on my right hand,
Untill I make thy foes thy footstool.

Therefore let all the house of Israel know assuredly, that God hath made that same Iesus, whom ye have crucified, both Lord and Christ.

He baptizeth
a great num-
ber that were
converted.

Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, What shall we doe? Then Peter said unto them, Repent, and be baptized every one of you in the Name of Iesus Christ, for the remission of sinnes, and ye shal receive the gift of the holy Ghost. For the promise is unto you, and to your children, and to all that are afarre off, even as many as the Lord our God shall call. And with many other words did hee testifie and exhort, saying, Save your selves from this untoward generation.

Who after-
wards devoutly,
and charitably
converse to-
gether : the
Apostles work-
ing many mir-
acles, and God
daily increasing
his Church.

Then they that gladly received his word, were baptized : and the same day there were added unto them about three thousand soules. And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in praiers. And feare came upon every soule : and many wonders and signes were done by the Apostles. And all that beleeeved were together, and had all things common, and solde their possessions and goods, and parted them to all men, as every man had need. And they

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continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladnesse and singlenesse of heart, praising God, and having favour with all the people. And the Lord added to the Church dayly such as should be saved.

CHAPTER II

CHAPTER III

NOWE Peter and Iohn went up together into the Temple at the houre of prayer, beeing the ninth houre. And a certaine man lame from his mothers womb was caried, whom they laide daily at the gate of the Temple which is called Beautifull, to aske almes of them that entred into the Temple. Who seeing Peter and Iohn about to go into the Temple, asked an almes. And Peter fastening his eyes upon him, with Iohn, said, Looke on us. And he gave heede unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none, but such as I have, give I thee: In the Name of Iesus Christ of Nazareth, rise up and walke. And hee tooke him by the right hand, and lift him up: and immediatly his feete and ancle bones received strength. And hee leaping up, stood, and walked, and entred with them into the Temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God. And they knew that it was hee which sate for almes at the beautifull gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed, helde Peter and Iohn, all the people ranne together unto them in the porch, that is called Solomons, greatly wondring.

Peter preaching to the people that came to see a lame man restored to his feete,

And when Peter sawe it, hee answered unto the people, Yee men of Israel, why marveile ye at this? or why looke yee so earnestly on us, as though by our owne power or holinesse we had made this man to walke? The God of Abraham, and of Isaac, and of Iacob, the God of our fathers hath glorified his sonne Iesus, whom ye delivered up, and denied him in the presence of Pilate, when hee was determined to let him goe. But ye denied the Holy one, and the Iust, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses. And his Name through faith in his Name hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundnesse in the presence of you all. And now brethren, I wote that through ignorance yee did it, as did also your rulers. But those

professeth the cure not to have beene wrought by his, or Iohns owne power, or holinesse, but by God, and his sonne Iesus, and through faith in his Name:

Withall reprehending them for crucifying Iesus.

Which because they did it through ignorance, and that thereby were fulfilled Gods determinate counsell, and the Scriptures:

THE ACTES

CHAPTER III

He exhorteth them by repentance and faith to seeke remission of their sinnes, and salvation in the same Iesus.

things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, hee hath so fulfilled.

Repent yee therefore, and bee converted, that your sins may be blotted out, when the times of refreshing shal come from the presence of the Lord. And hee shall send Iesus Christ, which before was preached unto you. Whom the heaven must receive, untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall yee heare in all things whatsoever he shal say unto you. And it shall come to passe, that every soule which will not heare that Prophet, shalbe destroyed from among the people. Yea and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these dayes. Yee are the children of the Prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kinreds of the earth be blessed. Unto you first, God having raised up his Sonne Iesus, sent him to blesse you, in turning away every one of you from his iniquities.

CHAPTER IIII

The rulers of the Iewes offended with Peters Sermon,

(though thousands of the people were converted that heard the word) imprison him, and Iohn.

After, upon examination Peter boldly avouching the lame man to be healed by the Name of Iesus, and that by the same Iesus onely we must bee eternally saved,

AND as they spake unto the people, the Priests and the captaines of the Temple, and the Sadduces came upon them, being grieved that they taught the people, and preached through Iesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit, many of them which heard the word, beleaved, and the number of the men, was about five thousand.

And it came to passe on the morow, that their rulers, and Elders, and Scribes, and Annas the high Priest, and Caiphas, and Iohn, and Alexander, and as many as were of the kinred of the high Priest, were gathered together at Hierusalem. And when they had set them in the midst, they asked, By what power, or by what name have ye done this? Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and Elders of Israel, if we this day be examined of the good deed done to the impotent man, by what meanes he is made whole, be it knownen unto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye crucified, whome God raised from the dead, even by him, doeth this man stand here before you, whole. This

THE ACTES

is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

CHAPTER III

Now when they sawe the boldnesse of Peter and Iohn, and perceived that they were unlearned and ignorant men, they marvelled, and they tooke knowledge of them, that they had bene with Iesus. And beholding the man which was healed, standing with them, they could say nothing against it. But when they had commanded them to go aside out of the Council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath bene done by them, is manifest to all them that dwell in Hierusalem, and we cannot denie it. But that it spread no farther among the people, let us straitly threaten them, that they speake henceforth to no man in this Name. And they called them, and commanded them, not to speake at all, nor teach in the Name of Iesus. But Peter and Iohn answered, and said unto them, Whether it be right in the sight of God, to hearken unto you more then unto God, iudge ye. For wee cannot but speake the things which we have seene and heard. So when they had further threatned them, they let them goe, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above fourtie yeeres olde, on whome this miracle of healing was shewed.

They command him and Iohn to preach no more in that Name, adding also threatening,

And being let goe, they went to their owne company, and reported all that the chiefe Priests and Elders had said unto them. And when they heard that, they lift up their voyce with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is, who by the mouth of thy servant David hast saide,

Whereupon the Church fleeth to prayer.

Why did the heathen rage,
And the people imagine vaine things?
The Kings of the earth stood up,
And the rulers were gathered together
Against the Lord, and against his Christ.

For of a trueth against thy holy child Iesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to doe whatsoever thy hand and thy counsell determined before to be done. And now Lord, behold their threatnings, and graunt unto thy servants, that with all boldnesse they may speake thy word, by stretching forth thine hand to heale: and that signes and wonders may be done by the Name of thy holy child Iesus.

THE ACTES

CHAPTER IIII

And God by moving the place where they were assembled, testified that he heard their prayer: confirming the Church with the gift of the holy Ghost, and with mutual love and charitie,

And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldnesse. And the multitude of them that beleaved, were of one heart, and of one soule: Neither said any of them, that ought of the things which he possessed, was his owne, but they had all things common. And with great power gave the Apostles witnesse of the resurrection of the Lord Iesus, and great grace was upon them all. Neither was there any among them that lacked: For as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were solde, and laide them downe at the Apostles feete: And distribution was made unto every man according as hee had neede. And Ioses, who by the Apostles was surnamed Barnabas (which is, being interpreted, The sonne of consolation) a Levite, and of the Countrey of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles feet.

CHAPTER V

After that Ananias and Sapphira his wife for their hypocrisie at Peters rebuke had fallen downe dead,

BUT a certaine man named Ananias, with Sapphira his wife, solde a possession, and kept backe part of the price, his wife also being privy to it, and brought a certaine part, and layd it at the Apostles feete. But Peter said, Ananias, Why hath Satan filled thine heart to lie to the holy Ghost, and to keepe backe part of the price of the land? Whiles it remained, was it not thine owne? and after it was sold, was it not in thine owne power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words, fell downe, and gave up the ghost: and great feare came on all them that heard these things. And the yong men arose, wound him up, and caried him out, and buried him. And it was about the space of three houres after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she saide, Yea, for so much. Then Peter saide unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? behold, the feete of them which have buried thy husband, are at the doore, and shall cary thee out. Then fell she downe straightway at his feete, and yeilded up the ghost: And the yong men came in, and found her dead, and carying her forth, buried her by her husband. And great feare came upon all the Church, and upon as many as heard these things.

And by the hands of the Apostles, were many signes and

THE ACTES

wonders wrought among the people. (And they were all with one accord in Solomons porch. And of the rest durst no man ioyne himselfe to them: But the people magnified them. And beleeuers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sicke into the streetes, and layed them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about unto Hierusalem, bringing sicke folkes, and them which were vexed with uncleane spirits: and they were healed every one.

Then the high Priest rose up, and al they that were with him, (which is the sect of the Sadduces) and were filled with indignation, and laid their hands on the Apostles, and put them in the common prison. But the Angel of the Lord by night opened the prison doores, and brought them forth, and said, Goe, stand and speake in the Temple to the people all the words of this life. And when they heard that, they entred into the Temple early in the morning, and taught: but the high Priest came, and they that were with him, and called the Councill together, and all the Senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truely found we shut with all safety, and the keepers standing without before the doores, but when we had opened, we found no man within. Now when the high Priest, and the captaine of the Temple, and the chiefe Priests heard these things, they doubted of them wherunto this would grow. Then came one, and told them, saying, Behold, the men whom ye put in prison, are standing in the Temple, and teaching the people. Then went the captaine with the officers, and brought them without violence: (For they feared the people, lest they should have bene stoned.) And when they had brought them, they set them before the Councill, and the high Priest asked them, saying, Did not wee straitly command you, that you should not teach in this Name? And behold, yee have filled Hierusalem with your doctrine, and intend to bring this mans blood upon us.

Then Peter, and the other Apostles answered, and saide, Wee ought to obey God rather then men. The God of our fathers raised up Iesus, whom yee slew and hanged on a tree. Him hath God exalted with his right hand to bee a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sinnes. And we are his witnesses of these things, and so is also the holy Ghost, whom God hath given to them that obey him.

When they heard that, they were cut to the heart, and tooke

CHAPTER V

and that the rest of the Apostles had wrought many miracles, to the increase of the faith:

The Apostles are againe imprisoned,

But delivered by an Angel bidding them to preach openly to all:

When, after their teaching accordingly in the temple,

and before the Councill,

THE ACTES

CHAPTER V

they are in
danger to be
killed, through
the aduise of
Gamaliel, a
great counsellor
among the
Iewes, they be
kept alive,

and are but
beaten : for
which they
glorifie God,
and cease no
day from
preaching.

counsell to slay them. Then stood there up one in the Councill, a Pharisee, named Gamaliel, a doctour of Law, had in reputation among all the people, and commanded to put the Apostles forth a litle space, and said unto them, Yee men of Israel, take heed to your selves, what ye intend to doe as touching these men. For before these dayes rose up Theudas, boasting himselfe to be some body, to whom a number of men, about foure hundred, ioyned themselves : who was slaine, and all, as many as obeied him, were scattered, and brought to nought. After this man rose up Iudas of Galilee, in the dayes of the taxing, and drew away much people after him : hee also perished, and all, even as many as obeyed him, were dispersed. And now I say unto you, refraine from these men, and let them alone : for if this counsell or this worke be of men, it will come to nought. But if it be of God, ye cannot overthrow it, lest haply yee be found even to fight against God. And to him they agreed : and when they had called the Apostles, and beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

And they departed from the presence of the Councill, reioycing that they were counted worthy to suffer shame for his Name. And daily in the Temple, and in every house, they ceased not to teach and preach Iesus Christ.

CHAPTER VI

The Apostles
desirous to have
the poore regarded
for their
bodily sustenance,
as also
carefull themselves
to dispense the word
of God, the
foode of the
soule :

Appoint the
office of Deacon-
ship to seven
chosen men.

Of whom,
Steven a man
full of faith,
and of the holy
Ghost, is one.

AND in those dayes when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrewes, because their widowes were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore brethren, looke ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this businesse. But we will give our selves continually to prayer, and to the ministerie of the word.

And the saying pleased the whole multitude : and they chose Steven, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a proselyte of Antioch. Whom they set before the Apostles : and when they had praied, they layd their hands on them. And the word of God encreased, and the number of the Disciples multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith. And Steven full of

THE ACTES

faith and power, did great wonders and miracles among the people.

CHAPTER VI

Then there arose certaine of the Synagogue, which is called the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Steven. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men which said, We have heard him speake blasphemous words against Moses, and against God. And they stirred up the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Councell, and set up false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law. For we have heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the Customes which Moses delivered us. And all that sate in the Councell, looking stedfastly on him, saw his face as it had bene the face of an Angel.

Who is taken of those, whom he confounded in disputing, and after falsely accused of blasphemie against the law and the temple.

CHAPTER VII

THEN said the high Priest, Are these things so? And hee said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy countrey, and from thy kinred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this lande wherein ye now dwell. And he gave him none inheritance in it, no not so much as to set his foote on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. And God spake on this wise, that his seed should sojourne in a strange land, and that they should bring them into bondage, and intreate them evill foure hundreth yeeres. And the nation to whom they shal bee in bondage, will I iudge, saide God: And after that shall they come forth, and serve me in this place. And he gave him the covenant of Circumcision: and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Iacob, and Iacob begate the twelve Patriarchs. And the Patriarchs moved with envie, sold Ioseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt: and he made him governour over Egypt and all his house. Now there came a dearth over all the

Steven permitted to answer to the accusation of blasphemie, Sheweth that Abraham worshipped God rightly, and how God chose the Fathers

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CHAPTER VII

before Moses
was borne, and
before the
Tabernacle
and Temple
were built :

land of Egypt, and Chanaan, and great affliction, and our fathers found no sustenance. But when Iacob heard that there was corne in Egypt, he sent out our fathers first. And at the second time Ioseph was made knowen to his brethren, and Iosephs kinred was made knowen unto Pharao. Then sent Ioseph, and called his father Iacob to him, and all his kinred, threescore and fiftene soules. So Iacob went downe into Egypt, and died, he and our fathers, and were caried over into Sichem, and laid in the sepulchre that Abraham bought for a summe of money of the sonnes of Emor the father of Sichem. But when the time of the promise drew nigh, which God had sworne to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Ioseph. The same dealt subtilly with our kinred, and evill intreated our fathers, so that they cast out their yong children, to the end they might not live. In which time Moses was borne, and was exceeding faire, and nourished up in his fathers house three moneths : and when he was cast out, Pharaohs daughter tooke him up, and nourished him for her owne sonne. And Moses was learned in all the wisdom of the Egyptians, and was mightie in words and in deeds. And when he was full forty yeres old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian : for he supposed his brethren would have understood, how that God by his hand would deliver them, but they understood not. And the next day he shewed himselfe unto them as they strove, and would have set them at one againe, saying, Sirs, ye are brethren, Why doe yee wrong one to another? But hee that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a Iudge over us? wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian, where he begate two sonnes. And when fourtie yeeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondred at the sight : and as he drew neere to behold it, the voyce of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shooes from thy feet : for the place where thou standest, is holy ground. I have seene, I have seene the affliction of my people which is in Egypt, and I have heard their groning, and am come downe to deliver them : And now come, I will send thee into

THE ACTES

CHAPTER VII

Egypt. This Moses whom they refused, saying, Who made thee a ruler and a Iudge? the same did God send to bee a ruler and a deliverer, by the handes of the Angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signes in the land of Egypt, and in the red Sea, and in the wilderness fortie yeeres.

This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto mee: him shall ye heare. This is he that was in the Church in the wilderness with the Angel, which spake to him in the mount Sina, and with our fathers: who received the lively oracles, to give unto us. To whom our fathers would not obey, but thrust him from them, and in their hearts turned backe againe into Egypt, saying unto Aaron, Make us gods to goe before us. For as for this Moses, which brought us out of the land of Egypt, we wote not what is become of him. And they made a calfe in those dayes, and offered sacrifice unto the idole, and reioyced in the workes of their owne hands. Then God turned, and gave them up to worship the hoste of heaven, as it is written in the booke of the Prophets,

that Moses himselfe witnessed of Christ:

O ye house of Israel, have ye offered to me slaine beasts, and sacrifices,

By the space of fourty yeeres in the wilderness?

Yea, ye tooke up the Tabernacle of Moloch,

And the starre of your God Remphan,

Figures which ye made, to worship them:

And I will carie you away beyond Babylon.

Our fathers had the Tabernacle of witnesse in the wilderness, as hee had appointed, speaking unto Moses, that he should make it according to the fashion that he had seene. Which also our fathers that came after, brought in with Iesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the dayes of David, who found favour before God, and desired to find a Tabernacle for the God of Iacob. But Solomon built him an house. Howbeit the most high dwelleth not in Temples made with hands, as saith the Prophet,

and that all outward Ceremonies were ordained according to the heavenly paterne, to last but for a time:

Heaven is my throne,

And earth is my footestool:

What house will ye build me, saith the Lord?

Or what is the place of my rest?

Hath not my hand made all these things?

reprehending their rebellion, and murthering of Christ, the Iust One, whome the Prophets foretold should come into the world.

Ye stifnecked and uncircumcised in heart, and eares, ye doe alwayes resist the holy Ghost? as your fathers did, so doe ye.

THE ACTES

CHAPTER VII

Which of the Prophets have not your fathers persecuted? And they have slaine them which shewed before of the comming of the Iust one, of whom ye have bene now the betrayers and murderers: who have received the Lawe by the disposition of Angels, and have not kept it.

Whereupon they stone him to death, who commendeth his soule to Iesus, and humbly prayeth for them.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But hee being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Iesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Sonne of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their eares, and ran upon him with one accord, and cast him out of the citie, and stoned him: and the witnesses layd downe their clothes at a yong mans feete, whose name was Saul. And they stoned Steven, calling upon God, and saying, Lord Iesus receive my spirit. And he kneeled downe, and cried with a loud voice, Lord lay not this sinne to their charge. And when he had said this, he fell asleepe.

CHAPTER VIII

By occasion of the persecution in Hierusalem, the Church being planted in Samaria,

By Philip the Deacon who preached, did miracles, and baptized many, among the rest Simon the sorcerer a great seducer of the people:

AND Saul was consenting unto his death. And at that time there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad through out the regions of Iudea, and Samaria, except the Apostles. And devout men carried Steven to his buriall, and made great lamentation over him. As for Saul, he made havocke of the Church, entring into every house, and hailing men and women, committed them to prison. Therefore they that were scattered abroad, went every where preaching the word. Then Philip went downe to the citie of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For uncleane spirits, crying with lowd voyce, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great ioy in that citie. But there was a certaine man called Simon, which before time in the same citie used sorcery, and bewitched the people of Samaria, giving out that himselfe was some great one. To whom they all gave heed from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they beleeved Philip preaching the things concerning the

THE ACTES

CHAPTER VIII

kingdome of God, and the Name of Iesus Christ, they were baptized, both men and women. Then Simon himselfe beleevved also: and when hee was baptized, hee continued with Philip, and wondered, beholding the miracles and signes which were done. Now when the Apostles which were at Hierusalem, heard that Samaria had received the word of God, they sent unto them Peter and Iohn. Who when they were come downe, praied for them that they might receive the holy Ghost. (For as yet hee was fallen upon none of them: onely they were baptized in the Name of the Lord Iesus.) Then layde they their hands on them, and they received the holy Ghost. And when Simon saw that through laying on of the Apostles hands, the holy Ghost was given, hee offered them money, saying, Give me also this power, that on whomsoever I lay handes, hee may receive the holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickednesse, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitternesse, and in the bond of iniquitie. Then answered Simon, and said, Pray ye to the Lord for mee, that none of these things which ye have spoken, come upon me. And they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many villages of the Samaritanes. And the Angel of the Lord spake unto Philip, saying, Arise, and goe toward the South, unto the way that goeth downe from Hierusalem unto Gaza, which is desert. And hee arose, and went: and behold, a man of Ethiopia, an Eunuch of great authority under Candace queene of the Ethiopians, who had the charge of all her treasure, and had come to Hierusalem for to worship, was returning, and sitting in his charet, read Esaias the Prophet. Then the Spirit saide unto Philip, Goe neere, and ioyn thy selfe to this charet. And Philip ran thither to him, and heard him reade the Prophet Esaias, and said, Understandest thou what thou readest? And hee said, How can I, except some man should guide me? And he desired Philip, that hee would come up, and sit with him. The place of the Scripture, which hee read, was this,

Hee was led as a sheepe to the slaughter,
And like a Lambe dumbe before the shearer,
So opened he not his mouth:
In his humiliation, his Iudgement was taken away:

Peter and Iohn come to confirme, and enlarge the Church: where by prayer, and imposition of hands giving the holy Ghost, When Simon would have bought the like power of them, Peter sharply reproving his hypocrisie, and covetousnesse, and exhorting him to repentance: together with Iohn preaching the word of the Lord, returne to Hierusalem.

But the Angel sendeth Philip to teach, and baptize the Ethiopian Eunuch.

THE ACTES

CHAPTER VIII

And who shall declare his generation?

For his life is taken from the earth.

And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Iesus. And as they went on their way, they came unto a certaine water: and the Eunuch said, See, here is water, what doeth hinder me to be baptized? And Philip said, If thou beleevest with all thine heart, thou mayest. And he answered, and said, I beleeeve that Iesus Christ is the Sonne of God. And he commanded the charet to stand still: and they went downe both into the water, both Philip, and the Eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and hee went on his way reioycing. But Philip was found at Azotus: and passing thorow he preached in all the cities till he came to Cesarea.

CHAPTER IX

Saul going
towards
Damascus,

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high Priest, and desired of him letters to Damascus, to the Synagogues, that if hee found any of this way, whether they were men or women, hee might bring them bound unto Hierusalem. And as he iourneyed he came neere Damascus, and suddenly there shined round about him a light from heaven. And he fel to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Iesus whom thou persecutest: It is hard for thee to kicke against the prickles. And he trembling and astonished, said, Lord, what wilt thou have mee to doe? And the Lord said unto him, Arise, and goe into the citie, and it shall be told thee what thou must doe. And the men which iourneyed with him, stood speechlesse, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three dayes without sight, and neither did eate, nor drinke.

is stricken downe
to the earth,

is called to the
Apostleship,

And there was a certaine disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and goe into the street, which is called Straight, and inquire in the house of Iudas, for one called Saul of Tarsus: for behold, he prayeth, and hath scene in a vision a man named Ananias, comming

THE ACTES

CHAPTER IX

in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evill hee hath done to thy Saints at Hierusalem: and here he hath authoritie from the chiefe Priests, to binde all that call on thy Name. But the Lord said unto him, Goe thy way: for hee is a chosen vessell unto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and putting his hands on him, said, Brother Saul, the Lord (even Iesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had bene scales, and he received sight forthwith, and arose, and was baptized. And when hee had received meat, he was strengthened. Then was Saul certaine dayes with the disciples which were at Damascus. And straightway hee preached Christ in the Synagogues, that hee is the Sonne of God. But all that heard him, were amazed, and said, Is not this he that destroyed them which called on this Name in Hierusalem, and came hither for that intent that he might bring them bound unto the chiefe Priests? But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, proving that this is very Christ.

and is baptized
by Ananias.

He preacheth
Christ boldly.

And after that many dayes were fulfilled, the Iewes tooke counsel to kill him. But their laying awaite was knownen of Saul: and they watched the gates day and night to kill him. Then the disciples tooke him by night, and let him downe by the wall in a basket. And when Saul was come to Hierusalem, he assayed to ioyn himselfe to the Disciples, but they were all afraid of him, and beleevd not that he was a disciple. But Barnabas tooke him, and brought him to the Apostles, and declared unto them how hee had seene the Lord in the way, and that hee had spoken to him, and how hee had preached boldly at Damascus in the Name of Iesus. And he was with them comming in, and going out at Hierusalem. And he spake boldly in the Name of the Lord Iesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knewe, they brought him downe to Cesarea, and sent him foorth to Tarsus. Then had the Churches rest thorowout all Iudea, and Galilee, and Samaria, and were edified, and walking in the feare of the Lord, and in the comfort of the holy Ghost, were multiplied.

The Iewes
lay wait to
kil him:

So doe the
Grecians, but
hee escapeth
both.

The Church
having rest,
Peter healeth
Æneas of the
palsie,

And it came to passe, as Peter passed thorowout all quarters, he came downe also to the Saints, which dwelt at Lydda. And there

THE ACTES

CHAPTER IX

he found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsie. And Peter said unto him, Aeneas, Iesus Christ maketh thee whole : arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

and restoreth
Tabitha to life.

Now there was at Ioppa a certain disciple, named Tabitha, which by interpretation is called Dorcas : This woman was full of good works, and almes deeds, which she did. And it came to passe in those dayes that she was sicke, and died : whome when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Ioppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them : when he was come, they brought him into the upper chamber : And all the widowes stood by him weeping, and shewing the coats and garments which Dorcas made, while shee was with them. But Peter put them all forth, and kneeled downe, and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sate up. And he gave her his hand, and lift her up : and when hee had called the Saints and widowes, presented her alive. And it was knowne thorowout all Ioppa, and many beleaved in the Lord. And it came to passe, that he taried many dayes in Ioppa, with one Simon a Tanner.

CHAPTER X

Cornelius a
devout man,

THERE was a certaine man in Cesarea, called Cornelius, a Centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much almes to the people, and prayed to God alway. He saw in a vision evidently, about the ninth houre of the day, an Angel of God comming in to him, and saying unto him, Cornelius. And when he looked on him, hee was afraid, and said, What is it, Lord ? And he said unto him, Thy praiers and thine almes are come up for a memorial before God. And now send men to Ioppa, and call for one Simon, whose sirname is Peter. Hee lodgeth with one Simon a Tanner, whose house is by the Sea side ; he shall tell thee what thou oughtest to doe. And when the Angel which spake unto Cornelius, was departed, he called two of his houshold servants, and a devout souldier of them that waited on him continually. And when he had declared all these things unto them, he sent them to Ioppa.

being com-
maunded by
an Angel,
sendeth for
Peter :

On the morrow as they went on their iourney, and drew nigh unto the citie, Peter went up upon the house to pray, about the

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sixth houre. And he became very hungry, and would have eaten : But while they made ready, he fell into a traunce, and saw heaven opened, and a certaine vessell descending unto him, as it had beene a great sheete, knit at the foure corners, and let downe to the earth : wherein were all maner of foure footed beasts of the earth, and wilde beasts, and creeping things, and foules of the ayre. And there came a voyce to him, Rise, Peter : kill, and eate. But Peter said, Not so, Lord ; for I have never eaten any thing that is common or uncleane. And the voice spake unto him againe the second time, What God hath cleansed, that call not thou common. This was done thrise : and the vessel was received up againe into heaven. Now while Peter doubted in himselfe what this vision which he had seene, should meane : behold, the men which were sent from Cornelius, had made inquirie for Simons house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.

CHAPTER X

Who by
a vision,

is taught not
to despise the
Gentiles.

While Peter thought on the vision, the spirit said unto him, Behold, three men seeke thee. Arise therefore, and get thee downe, and goe with them, doubting nothing : for I have sent them. Then Peter went downe to the men, which were sent unto him from Cornelius, and said, Behold, I am hee, whom ye seeke : what is the cause wherefore ye are come ? And they saide, Cornelius the Centurion, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from God by an holy Angel, to send for thee into his house, and to heare words of thee. Then called he them in, and lodged them : And on the morrowe Peter went away with them, and certaine brethren from Ioppa accompanied him. And the morrow after they entred into Cesarea : and Cornelius waited for them, and had called together his kinsmen and neere friends. And as Peter was comming in, Cornelius met him, and fell downe at his feete, and worshipped him. But Peter tooke him up, saying, Stand up, I my selfe also am a man. And as he talked with him, hee went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawfull thing for a man that is a Iewe, to keepe company or come unto one of another nation : but God hath shewed me, that I should not call any man common or uncleane. Therefore came I unto you without gainesaying, as soone as I was sent for. I aske therefore, for what intent ye have sent for me. And Cornelius said, Foure daies agoe I was fasting untill this houre, and at the ninth houre I prayed in my house, and behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God. Send therefore to

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CHAPTER X

Ioppa, and call hither Simon, whose sirname is Peter ; he is lodged in the house of one Simon a Tanner, by the Sea side, who when he commeth, shall speake unto thee. Immediately therefore I sent to thee, and thou hast well done, that thou art come. Now therefore are we all heere present before God, to heare all things that are commanded thee of God.

As he preach-
eth Christ to
Cornelius and
his companie,

Then Peter opened his mouth, and said, Of a trueth I perceive that God is no respecter of persons : but in every nation, he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Iesus Christ (he is Lord of all.) That word (I say) you knowe which was published thorowout all Iudea, and began from Galilee, after the baptisme which Iohn preached : how God anointed Iesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devill : for God was with him. And we are witnesses of all things which hee did both in the land of the Iewes, and in Hierusalem, whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses, chosen before of God, even to us who did eate and drinke with him after he rose from the dead. And he commanded us to preach unto the people, and to testifie that it is he which was ordeined of God to be the Iudge of quicke and dead. To him give all the Prophets witness, that through his Name whosoever beleeveth in him, shall receive remission of sinnes.

The holy Ghost
falleth on them,

While Peter yet spake these words, the holy Ghost fell on all them which heard the word. And they of the circumcision which beleevd, were astonished, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not bee baptized, which have received the holy Ghost, as well as wee ? And hee commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

and they are
baptized.

CHAPTER XI

Peter, being
accused for
going in to
the Gentiles,

AND the Apostles, and brethren that were in Iudea, heard that the Gentiles had also received the word of God. And when Peter was come up to Hierusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eate with them. But Peter rehearsed the matter from the beginning, and expounded it by order

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CHAPTER XI

unto them, saying, I was in the cite of Ioppa praying, and in a trance I saw a vision, a certaine vessell descend, as it had beene a great sheete, let downe from heaven by foure corners, and it came even to me. Upon the which when I had fastened mine eyes, I considered, and saw foure footed beasts of the earth, and wild beasts, and creeping things, and foules of the aire. And I heard a voyce, saying unto me, Arise Peter, slay, and eate. But I said, Not so, Lord: for nothing common or uncleane hath at any time entred into my mouth. But the voyce answered me againe from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up againe into heaven. And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me. And the spirit bad me goe with them, nothing doubting: Moreover, these sixe brethren accompanied me, and we entred into the mans house: and he shewed us how he had seene an Angell in his house, which stood and said unto him, Send men to Ioppa, and call for Simon, whose sirname is Peter: who shall tell thee words, wherby thou, and all thy house shal be saved. And as I began to speake, the holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, Iohn indeede baptized with water: but ye shall be baptized with the holy Ghost. Forasmuch then as God gave them the like gift as hee did unto us, who beleved on the Lord Iesus Christ: what was I that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

maketh his
defence,

which is
accepted.

Now they which were scattered abroad upon the persecution that arose about Steven, travailed as farre as Phenice, and Cyprus, and Antioch, preaching the word to none, but unto the Iewes onely. And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Iesus. And the hand of the Lord was with them: and a great number beleved, and turned unto the Lord.

The Gospel
being spread
into Phenice
and Cyprus,
and Antioch,
Barnabas is
sent to con-
firme them.

Then tidings of these things came unto the eares of the Church, which was in Hierusalem: and they sent forth Barnabas, that hee should goe as farre as Antioch. Who when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seeke Saul. And when he had found him, he brought him unto Antioch. And it came to passe, that a whole

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CHAPTER XI

The disciples there are first called Christians.

They send reliefe to the brethren in Iudea in time of famine.

yeere they assembled themselves with the Church, and taught much people, and the disciples were called Christians first in Antioch.

And in these dayes, came Prophets from Hierusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the world : which came to passe in the dayes of Claudius Cesar. Then the disciples, every man according to his abilitie, determined to send reliefe unto the brethren which dwelt in Iudea. Which also they did, and sent it to the Elders by the hands of Barnabas and Saul.

CHAPTER XII

King Herode persecuteth the Christians, killeth Iames, and imprisoneth Peter ; whome an Angel delivereth upon the prayers of the Church.

NOW about that time, Herode the King stretched forth his hands, to vex certain of the Church. And he killed Iames the brother of Iohn with the sword. And because he saw it pleased the Iewes, he proceeded further, to take Peter also. (Then were the dayes of unleavened bread.) And when hee had apprehended him, hee put him in prison, and delivered him to foure quaternions of souldiers to keepe him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison, but prayer was made without ceasing of the Church unto God for him. And when Herode would have brought him forth, the same night Peter was sleeping betweene two Souldiers, bound with two chaines, and the Keepers before the doore kept the prison. And beholde, the Angel of the Lord came upon him, and a light shined in the prison : and hee smote Peter on the side, and raised him up, saying, Arise up quickly. And his chaines fell off from his hands. And the Angel said unto him, Girde thy selfe, and binde on thy sandales : And so he did. And he sayth unto him, Cast thy garment about thee, and follow me. And hee went out, and followed him, and wist not that it was true which was done by the Angel : but thought he saw a vision. When they were past the first and the second ward, they came unto the yron gate that leadeth unto the citie, which opened to them of his owne accord : and they went out and passed on thorow one streete, and fourth with the Angel departed from him. And when Peter was come to himselfe, hee said, Now I know of a suretie, that the Lord hath sent his Angel, and hath delivered mee out of the hand of Herode, and from all the expectation of the people of the Iewes. And when he had considered the thing, he came to the house of Mary the mother of Iohn whose sirname was Marke, where many were

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gathered together praying. And as Peter knocked at the doore of the gate, a damosell came to hearken, named Rhoda. And when she knew Peters voice, she opened not the gate for gladnes, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his Angel. But Peter continued knocking: and when they had opened the doore, and saw him, they were astonished. But he beckening unto them with the hand, to hold their peace, declared unto them how the Lord had brought him out of the prison: And he said, Goe shew these things unto Iames, and to the brethren. And he departed, and went into another place. Now assoone as it was day, there was no smal stirre among the souldiers, what was become of Peter. And when Herode had sought for him, and found him not, hee examined the keepers, and commanded that they should be put to death. And hee went downe from Iudea to Cesarea, and there abode.

CHAPTER XII

And Herode was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the kings chamberlaine their friend, desired peace, because their countrey was nourished by the kings countrey. And upon a set day Herod arayed in royall apparell, sate upon his throne, and made an Oration unto them. And the people gave a shout, saying, It is the voice of a God, and not of a man. And immediatly the Angel of the Lord smote him, because hee gave not God the glory, and hee was eaten of wormes, and gave up the ghost.

But the word of God grewe, and multiplied. And Barnabas and Saul returned from Hierusalem, when they had fulfilled their ministerie, and tooke with them Iohn, whose synname was Marke.

In his pride taking to himselfe the honour due to God, he is stricken by an Angel, and dieth miserably.

After his death, the word of God prospereth.

CHAPTER XIII

NOWE there were in the Church that was at Antioch, certaine Prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had bene brought up with Herod the Tetrarch, and Saul. As they ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I have called them. And when they had fasted and prayed, and laid their handes on them, they sent them away.

So they being sent forth by the holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to their Minister. And when

Paul and Barnabas are chosen to goe to the Gentiles.

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CHAPTER XIII

Of Sergius
Paulus, and
Elymas the
sorcerer.

they had gone thorow the Ile unto Paphos, they found a certaine sorcerer, a false prophet, a Iewe, whose name was Bariesus : which was with the deputie of the countrey Sergius Paulus, a prudent man : who called for Barnabas and Saul, and desired to heare the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turne away the deputy from the faith. Then Saul (who also is called Paul) filled with the holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right wayes of the Lord ? And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the Sunne for a season. And immediatly there fell on him a mist and a darkenes, and he went about, seeking some to lead him by the hand. Then the Deputie when he sawe what was done, beleaved, being astonished at the doctrine of the Lord. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia : and Iohn departing from them, returned to Hierusalem.

Paul preacheth
at Antioch,
that Iesus is
Christ.

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sate downe. And after the reading of the Law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckning with his hand, said, Men of Israel, and ye that feare God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arme brought he them out of it. And about the time of fourtie yeeres suffered he their maners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot : and after that he gave unto them iudges, about the space of foure hundred and fifty yeeres untill Samuel the Prophet. And afterward they desired a King, and God gave unto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fourty yeres. And when he had removed him, hee raised up unto them David to be their king, to whom also he gave testimonie, and said, I have found David the sonne of Iesse, a man after mine owne heart, which shal fulfill all my wil. Of this mans seed hath God, according to his promise, raised unto Israel a Saviour, Iesus : when Iohn had first preached before his comming, the baptisme of repentance to all the people of Israel. And as Iohn fulfilled his course, he said, Whom thinke ye that I am ? I am not he. But behold, there commeth one after me, whose shooes of his

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CHAPTER XIII

feete I am not worthy to loose. Men and brethren, children of the stocke of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Hierusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slaine. And when they had fulfilled all that was written of him, they tooke him downe from the tree, and layd him in a Sepulchre. But God raised him from the dead: and he was seene many dayes of them which came up with him from Galilee to Hierusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Iesus againe, as it is also written in the second Psalme: Thou art my Sonne, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to returne to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalme, Thou shalt not suffer thine holy one to see corruption. For David after he had served his owne generation by the will of God, fell on sleepe, and was laide unto his fathers, and saw corruption: but hee whom God raised againe, saw no corruption.

Be it knowne unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sinnes. And by him all that beleeve, are iustified from all things, from which ye could not be iustified by the Law of Moses. Beware therefore, least that come upon you which is spoken of in the Prophets,

Behold, yee despisers, and wonder, and perish:

For I worke a worke in your dayes,

A worke which you shall in no wise beleeve, though a man declare it unto you.

And when the Iewes were gone out of the Synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the Congregation was broken up, many of the Iewes, and religious Proselytes followed Paul and Barnabas, who speaking to them, perswaded them to continue in the grace of God.

And the next Sabbath day came almost the whole citie together to heare the word of God. But when the Iewes saw the multitudes, they were filled with envie, and spake against those things which werespoken by Paul, contradicting, and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that

The Gentiles
beleeve:

but the Iewes
gainesay and
blaspheme:

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CHAPTER XIII

whereupon
they turne to
the Gentiles.

the word of God should first have bene spoken to you : but seeing yee put it from you, and iudge your selves unworthy of everlasting life, loe, we turne to the Gentiles. For so hath the Lord commanded us, saying,

I have set thee to bee a light of the Gentiles,
That thou shouldst be for salvation unto the ends of the earth.

As many as
were ordained
to life, beleaved.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternall life, beleaved. And the word of the Lord was published throughout all the region. But the Iewes stirred up the devout and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shooke off the dust of their feete against them, and came unto Iconium. And the disciples were filled with ioy, and with the holy Ghost.

CHAPTER XIII

Paul and Barnabas are persecuted from Iconium.

AND it came to passe in Iconium, that they went both together into the synagogue of the Iewes, and so spake, that a great multitude both of the Iewes, and also of the Greekes, beleaved. But the unbelieving Iewes stirred up the Gentiles, and made their mindes evill affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimonie unto the word of his grace, and granted signes and wonders to be done by their hands. But the multitude of the city was divided : and part held with the Iewes, and part with the Apostles. And when there was an assault made both of the Gentiles, and also of the Iewes, with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lyeth round about. And there they preached the Gospell.

At Lystra Paul healeth a creeple, whereupon they are reputed as gods.

And there sate a certaine man at Lystra, impotent in his feete, being a creeple from his mothers wombe, who never had walked. The same heard Paul speake : who stedfastly beholding him, and perceiving that he had faith to be healed, said with a lowd voice, Stand upright on thy feete ; And he leaped and walked. And when the people saw what Paul had done, they lift up their voyces, saying in the speech of Lycaonia, The gods are come downe to us in the likeness of men. And they called Barnabas Iupiter, and Paul Mercurius, because hee was the chiefe speaker. Then the priest of Iupiter, which was before their city,

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brought oxen, and garlands unto the gates, and would have done sacrifice with the people. Which when the Apostles, Barnabas and Paul heard of, they rent their clothes, and ranne in among the people, crying out, and saying, Sirs, Why doe yee these things? Wee also are men of like passions with you, and preach unto you, that ye should turne from these vanities, unto the living God, which made heaven and earth, and the sea, and all things that are therein. Who in times past, suffred all nations to walke in their owne wayes. Neverthelesse, he left not himselfe without witnesse, in that he did good, and gave us raine from heaven, and fruitful seasons, filling our hearts with food and gladnesse. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

CHAPTER XIII

And there came thither certaine Iewes from Antioch and Iconium, who perswaded the people, and having stoned Paul, drew him out of the citie, supposing he had beene dead. Howbeit, as the disciples stood round about him, he rose up, and came into the citie, and the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned againe to Lystra, and to Iconium, and Antioch, confirming the soules of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdome of God. And when they had ordeined them Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they beleaved. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went downe into Attalia, and thence sailed to Antioch, from whence they had been recommended to the grace of God, for the worke which they fulfilled. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the doore of faith unto the Gentiles. And there they abode long time with the disciples.

They passe through divers Churches, confirming the disciples in faith and patience.

Returning to Antioch, they report what God had done with them.

CHAPTER XV

AND certaine men which came downe from Iudea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certaine other of them, should goe up to Hierusalem unto the Apostles and Elders about this question. And being brought on their way by

Great dissention ariseth touching Circumcision.

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CHAPTER XV

the Church, they passed thorow Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great ioy unto all the brethren. And when they were come to Hierusalem, they were received of the Church, and of the Apostles, and Elders, and they declared all things that God had done with them. But there rose up certaine of the sect of the Pharisees which beleaved, saying, that it was needfull to circumcise them, and to command them to keepe the Law of Moses.

The Apostles
consult about it,

And the Apostles and Elders came together for to consider of this matter. And when there had bene much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while agoe, God made choise among us, that the Gentiles by my mouth should heare the worde of the Gospel, and beleewe. And God which knoweth the hearts, bare them witnes, giving them the holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith. Now therfore why tempt ye God, to put a yoke upon the necke of the disciples, which neither our fathers nor we were able to beare? But we beleewe that through the grace of the Lord Iesus Christ, we shal be saved even as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had helde their peace, Iames answered saying, Men and brethren, hearken unto me. Simeon hath declared how God at the first did visite the Gentiles to take out of them a people for his Name. And to this agree the words of the Prophets, as it is written,

After this I will returne,

And wil build againe the Tabernacle of David, which is fallen downe:

And I will build againe the ruines thereof,

And I will set it up:

That the residue of men might seeke after the Lord,

And all the Gentiles, upon whom my Name is called,

Sayth the Lord, who doeth all these things.

Known unto God are all his workes from the beginning of the world.

Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that wee write unto them, that they abstaine from pollutions of Idoles, and from fornication, and from things strangled, and from blood. For Moses of olde time hath in every citie them that preach him,

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being read in the Synagogues every Sabbath day. Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their owne company to Antioch, with Paul and Barnabas : namely, Iudas surnamed Barsabas, and Silas, chiefe men among the brethren, and wrote letters by them after this maner, The Apostles and Elders, and brethren, send greeting unto the brethren, which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certaine which went out from us, have troubled you with words, subverting your soules, saying, Ye must be circumcised, and keepe the Law, to whom we gave no such commandement: it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the Name of our Lord Iesus Christ. Wee have sent therefore Iudas and Silas, who shall also tell you the same things by mouth. For it seemed good to the holy Ghost, and to us, to lay upon you no greater burden then these necessarie things; that ye abstaine from meates offered to idoles, and from blood, and from things strangled, and from fornication: from which if ye keepe your selves, yee shall doe well. Fare ye well. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the Epistle. Which when they had read, they reioyced for the consolation. And Iudas and Silas, being Prophets also themselves, exhorted the brethren with many words, and confirmed them: and after they had taried there a space, they were let goe in peace from the brethren unto the Apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

And some dayes after, Paul said unto Barnabas, Let us go againe and visit our brethren, in every city where we have preached the word of the Lord, and see how they doe. And Barnabas determined to take with them Iohn, whose surname was Marke. But Paul thought not good to take him with them; who departed from them from Pamphylia, and went not with them to the worke. And the contention was so sharpe betweene them, that they departed asunder one from the other: and so Barnabas tooke Marke, and sailed unto Cyprus. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went thorow Syria and Cilicia, confirming the Churches.

CHAPTER XV

and send their determination by letters to the Churches.

Paul and Barnabas thinking to visit the brethren together, fall at strife, and depart asunder.

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CHAPTER XVI

Paul having
circumcised
Timothy,

CHAPTER XVI

THEN came he to Derbe, and Lystra: and behold, a certaine disciple was there, named Timotheus, the son of a certaine woman which was a Jewesse, and beleaved: but his father was a Greeke: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him, and tooke, and circumcised him, because of the Iewes which were in those quarters: for they knew all, that his father was a Greeke. And as they went through the cities, they delivered them the decrees for to keepe, that were ordeined of the Apostles and Elders, which were at Hierusalem. And so were the Churches established in the faith, and increased in number dayly. Now when they had gone thorowout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to goe into Bithynia: but the Spirit suffered them not. And they passing by Mysia, came downe to Troas. And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and helpe us. And after he had seene the vision, immediatly we endeavoured to goe into Macedonia, assuredly gathering, that the Lord had called us for to preach the Gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis: and from thence to Philippi, which is the chiefe citie of that part of Macedonia, and a Colonie: and we were in that citie abiding certaine dayes. And on the Sabboth we went out of the citie by a river side, where prayer was wont to be made, and we sate downe, and spake unto the women which resorted thither.

and being called
by the Spirit
from one coun-
trety to another,

converteth
Lydia,

And a certaine woman named Lydia, a seller of purple, of the citie of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her houshold, she besought us, saying, If ye have iudged me to bee faithfull to the Lord, come into my house, and abide there. And she constrained us.

casteth out
a spirit of
divination.

And it came to passe, as we went to prayer, a certaine Damosell possessed with a spirit of divination, met us: which brought her masters much gaine by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most hie God, which shew unto us the way of salvation. And this did she many dayes: but Paul being grieved, turned

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and said to the spirit, I command thee in the Name of Iesus Christ, to come out of her. And he came out the same houre.

CHAPTER XVI

And when her Masters saw that the hope of their gaines was gone, they caught Paul and Silas, and drew them into the market place, unto the rulers, and brought them to the Magistrates, saying, These men being Iewes, do exceedingly trouble our city, and teach customes which are not lawfull for us to receive, neither to observe, being Romanes. And the multitude rose up together against them, and the Magistrates rent off their clothes, and commanded to beate them. And when they had layed many stripes upon them, they cast them into prison, charging the Iaylour to keepe them safely. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stockes.

For which cause
he and Silas are
whipped and
imprisoned.

And at midnight, Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doores were opened, and every ones bands were loosed. And the keeper of the prison awaking out of his sleepe, and seeing the prison doores open, he drew out his sword, and would have killed himselfe, supposing that the prisoners had beene fled. But Paul cried with a loud voice, saying, Doe thy selfe no harme, for we are all heere. Then hee called for a light, and sprang in, and came trembling, and fell downe before Paul and Silas, and brought them out, and said, Sirs, what must I doe to be saved? And they saide, Beleeve on the Lord Iesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And hee tooke them the same houre of the night, and washed their stripes, and was baptized, hee and all his, straightway. And when he had brought them into his house, hee set meat before them, and reioyced, beleeving in God with all his house. And when it was day, the Magistrates sent the Sergeants, saying, Let those men goe. And the keeper of the prison told this saying to Paul, The Magistrates have sent to let you goe: Now therefore depart, and goe in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romanes, and have cast us into prison, and now doe they thrust us out privily? Nay verily, but let them come themselves, and fetch us out. And the Sergeants tolde these words unto the Magistrates: and they feared when they heard that they were Romanes. And they came and besought them, and brought them out, and desired them to depart out of the citie.

The prison
doores are
opened.

The Iayler is
converted,

and they are
delivered.

THE ACTES

CHAPTER XVI And they went out of the prison, and entred into the house of Lydia, and when they had seene the brethren, they comforted them, and departed.

CHAPTER XVII

Paul preacheth
at Thessalonica,

NOW when they had passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Iewes. And Paul, as his maner was, went in unto them, and three Sabbath dayes reasoned with them out of the Scriptures, opening and alleadging, that Christ must needs have suffered and risen againe from the dead: and that this Iesus whom I preach unto you, is Christ. And some of them beleeeved, and consorted with Paul and Silas: and of the devout Greekes a great multitude, and of the chiefe women not a few.

where some
beleeeve, and
others perse-
cute him.

But the Iewes which beleeeved not, mooved with envie, tooke unto them certaine lewd fellows of the baser sort, and gathered a company, and set all the citie on an uprore, and assaulted the house of Iason, and sought to bring them out to the people. And when they found them not, they drew Iason, and certaine brethren unto the rulers of the citie, crying, These that have turned the world upside downe, are come hither also, whom Iason hath received: and these all doe contrary to the decrees of Cesar, saying, that there is another King, one Iesus. And they troubled the people, and the rulers of the citie, when they heard these things. And when they had taken securitie of Iason, and of the other, they let them goe.

Hee is sent
to Berea,
and preach-
eth there.

And the brethren immediatly sent away Paul and Silas by night unto Berea: who comming thither, went into the Synagogue of the Iewes. These were more noble then those in Thessalonica, in that they received the word with all readinesse of minde, and searched the Scriptures dayly, whether those things were so. Therefore many of them beleeeved: also of honourable women which were Greekes, and of men not a few. But when the Iewes of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediatly the brethren sent away Paul, to goe as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul, brought him unto Athens, and receiving a commaundement unto Silas and Timotheus, for to come to him with all speed, they departed.

Being perse-
cuted at
Thessalonica,

hee commeth
to Athens, and
disputeth, and
preacheth the
living God to
them un-
knownen,

Now while Paul waited for them at Athens, his spirit was stirred in him, when hee saw the city wholly given to idolatrie. There-

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CHAPTER XVII

fore disputed he in the Synagogue with the Iewes, and with the devout persons, and in the market dayly with them that met with him. Then certaine Philosophers of the Epicureans, and of the Stoikes, encountred him: and some said, What will this babbler say? Other some, He seemeth to be a setter fourth of strange gods: because hee preached unto them Iesus, and the resurrection. And they tooke him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? for thou bringest certaine strange things to our eares: we would know therefore what these things meane. (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to heare some new thing.)

Then Paul stood in the mids of Mars-hill, and said, Yee men of Athens, I perceive that in all things yee are too superstitious. For as I passed by, and beheld your devotions, I found an Altar with this inscription, TO THE UNKNOWN GOD. Whom therefore yee ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that hee is Lord of heaven and earth, dwelleth not in Temples made with hands: neither is worshipped with mens hands as though he needed any thing, seeing hee giveth to all, life and breath, and all things, and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: that they should seeke the Lord, if haply they might feele after him and finde him, though he be not farre from every one of us. For in him we live, and moove, and have our being, as certaine also of your owne Poets have said, For we are also his offspring. Forasmuch then as wee are the offspring of God, wee ought not to thinke that the Godhead is like unto golde, or silver, or stone graven by arte, and mans device. And the times of this ignorance God winked at, but now commandeth all men every where to repent: because hee hath appointed a day in the which he will iudge the world in righteousness, by that man whom hee hath ordeined, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, Wee will heare thee againe of this matter. So Paul departed from among them. Howbeit, certaine men clave unto him, and beleaved: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

whereby many
are converted
unto Christ.

THE ACTES

CHAPTER XVIII

CHAPTER XVIII

Paul laboureth with his hands, and preacheth at Corinth to the Gentiles.

AFTER these things, Paul departed from Athens, and came to Corinth, and found a certaine Iewe named Aquila, borne in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Iewes to depart from Rome) and came unto them. And because hee was of the same craft, he abode with them, and wrought (for by their occupation they were tent-makers.) And hee reasoned in the Synagogue every Sabbath, and perswaded the Iewes, and the Greekes. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Iewes, that Iesus was Christ. And when they opposed themselves, and blasphemed, he shooke his raiment, and said unto them, Your blood be upon your owne heads, I am cleane: from henceforth I will goe unto the Gentiles.

The Lord encourageth him in a vision.

And hee departed thence, and entred into a certaine mans house, named Iustus, one that worshipped God, whose house ioynd hard to the Synagogue. And Crispus, the chiefe ruler of the Synagogue, beleaved on the Lord, with all his house: and many of the Corinthians, hearing, beleaved, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speake, and holde not thy peace: for I am with thee, and no man shal set on thee, to hurt thee: for I have much people in this city. And hee continued there a yeere and sixe monethes, teaching the word of God among them.

Hee is accused before Gallio the deputie, but is dismissed.

And when Gallio was the Deputie of Achaia, the Iewes made insurrection with one accord against Paul, and brought him to the iudgement seat, saying, This fellow perswadeth men to worship God contrary to the Law. And when Paul was now about to open his mouth, Gallio said unto the Iewes, If it were a matter of wrong, or wicked lewdnesse, O yee Iewes, reason would that I should beare with you. But if it be a question of words, and names, and of your law, looke ye to it: for I wil be no iudge of such matters. And he drave them from the iudgment seate. Then all the Greekes tooke Sosthenes the chiefe ruler of the Synagogue, and beat him before the Iudgement seate: and Gallio cared for none of those things.

Afterwards passing from citie to citie, he strengtheneth the disciples.

And Paul after this taried there yet a good while, and then tooke his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorne his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himselfe entred into the Synagogue, and

THE ACTES

reasoned with the Iewes. When they desired him to tary longer time with them, hee consented not: but bade them farewell, saying, I must by all meanes keepe this feast that commeth, in Hierusalem; but I will returne againe unto you, if God will: and he sailed from Ephesus. And when he had landed at Cesarea, and gone up, and saluted the Church, he went downe to Antioch. And after he had spent some time there, hee departed, and went over all the countrey of Galatia and Phrygia in order, strengthening all the disciples.

CHAPTER XVIII

And a certaine Iew, named Apollos, borne at Alexandria, an eloquent man, and mightie in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing onely the baptisme of Iohn. And he began to speake boldly in the Synagogue: whom when Aquila and Priscilla had heard, they tooke him unto them, and expounded unto him the way of God more perfectly. And when hee was disposed to passe into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had beleevd through grace. For hee mightily convinced the Iewes, and that publicly, shewing by the scriptures, that Iesus was Christ.

Apollos, being more perfectly instructed by Aquila and Priscilla,

preacheth Christ with great efficacie.

CHAPTER XIX

AND it came to passe, that while Apollos was at Corinth, Paul having passed thorow the upper coasts, came to Ephesus, and finding certaine disciples, he said unto them, Have ye received the holy Ghost since yee beleevd? And they saide unto him, Wee have not so much as heard whether there be any holy Ghost. And he said unto them, Unto what then were ye baptized? And they saide, Unto Iohns Baptisme. Then saide Paul, Iohn verely baptized with the baptisme of repentance, saying unto the people, that they should beleevue on him which should come after him, that is, on Christ Iesus. When they heard this, they were baptized in the Name of the Lord Iesus. And when Paul had laide his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophecied. And all the men were about twelve. And hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and perswading the things concerning the Kingdome of God. But when divers were hardened, and beleevd not, but spake evill of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the schoole of one

The holy Ghost is given by Pauls hands.

The Iewes blaspheme his doctrine, which is confirmed by miracles.

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CHAPTER XIX

Tyrannus. And this continued by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Greeks. And God wrought speciall miracles by the hands of Paul: so that from his body were brought unto the sicke handkerchiefs or aprons, and the diseases departed from them, and the evill spirits went out of them.

The Iewish
exorcists

Then certaine of the vagabond Iewes, exorcistes, tooke upon them to call over them which had evill spirits, the Name of the Lord Iesus, saying, We adiure you by Iesus whom Paul preacheth. And there were seven sonnes of one Sceva a Iewe, and chiefe of the Priests, which did so. And the evill spirit answered, and said, Iesus I knowe, and Paul I knowe, but who are ye? And the man in whom the evill spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was knowen to all the Iewes and Greekes also dwelling at Ephesus, and feare fell on them all, and the Name of the Lord Iesus was magnified. And many that beleevved came, and confessed, and shewed their deedes.

are beaten by
the devill.

Many also of them which used curious arts, brought their bookes together and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed.

Coniuring books
are burnt.

After these things were ended, Paul purposed in the spirit, when hee had passed thorow Macedonia and Achaia, to go to Hierusalem, saying, After I have bin there, I must also see Rome. So hee sent into Macedonia two of them that ministred unto him, Timotheus and Erastus, but he himselfe stayed in Asia for a season. And the same time there arose no small stirre about that way. For a certaine man named Demetrius, a silver smith, which made silver shrines for Diana, brought no small gaine unto the craftsmen: whom he called together, with the workemen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they bee no gods, which are made with hands. So that not only this our craft is in danger to be set at nought: but also that the Temple of the great goddesse Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth. And when they heard these sayings, they were ful of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole citie was filled with confusion, and having caught Gaius and Aristarchus men of Macedonia Pauls companions in travaile, they

Demetrius, for
love of gaine,
raiseth an up-
rore against
Paul,

THE ACTES

rushed with one accord into the Theatre. And when Paul would have entred in unto the people, the disciples suffered him not. And certaine of the chiefe of Asia, which were his friends, sent unto him, desiring him that he would not adventure himselfe into the Theatre. Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Iewes putting him forward. And Alexander beckened with the hand, and would have made his defence unto the people. But when they knew that he was a Iewe, all with one voyce about the space of two houres cried out, Great is Diana of the Ephesians. And when the towne clarke had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image which fell downe from Iupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to doe nothing rashly. For ye have brought hither these men, which are neither robbers of Churches, nor yet blasphemers of your goddesse: wherefore if Demetrius, and the craftesmen which are with him, have a matter against any man, the law is open, and there are deputies, let them implead one another. But if yee enquire any thing concerning other matters, it shalbe determined in a lawfull assembly. For we are in danger to be called in question for this dayes uprore, there being no cause whereby we may give an accompt of this concourse. And when hee had thus spoken, he dismissed the assembly.

CHAPTER XIX

which is appeased by the Towne-clerke.

CHAPTER XX

AND after the uprore was ceased, Paul called unto him the disciples, and imbraced them, and departed, for to go into Macedonia. . And when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three moneths: and when the Iewes layed waite for him, as hee was about to saile into Syria, hee purposed to returne thorow Macedonia. And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of Asia Tychicus and Trophimus. These going before, taried for us at Troas: and wee sailed away from Philippi, after the dayes of unleavened bread, and came unto them to Troas in five dayes, where we abode seven daies. And upon the first day of the weeke, when the disciples came together to breake bread, Paul preached unto them, ready

Paul goeth to Macedonia.

He celebrateth the Lords Supper, and preacheth.

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CHAPTER XX

Eutychus
having fallen
downe dead,

is raised to life.

At Miletum
he calleth the
Elders together,
telleth them
what shall be-
fall to himselfe,

committeth
Gods flocke
to them,

to depart on the morrow, and continued his speach untill midnight. And there were many lights in the upper chamber where they were gathered together. And there sate in a window a certaine yong man named Eutychus, being fallen into a deepe sleepe, and as Paul was long preaching, hee sunke downe with sleepe, and fel downe from the third loft, and was taken up dead.

And Paul went downe, and fell on him, and embracing him, saide, Trouble not your selves, for his life is in him. When hee therefore was come up againe, and had broken bread, and eaten, and talked a long while, even till breake of day, so he departed. And they brought the yong man alive, and were not a little comforted. And wee went before to ship, and sailed unto Assos, there intending to take in Paul: for so had hee appointed, minding himselfe to goe afoote. And when he met with us at Assos, wee tooke him in, and came to Mitylene. And wee sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and taried at Trogyllium: and the next day we came to Miletus. For Paul had determined to saile by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Hierusalem the day of Pentecost.

And from Miletus hee sent to Ephesus, and called the Elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what maner I have bene with you at all seasons, serving the Lord with all humilitie of minde, and with many teares, and temptations, which befell me by the lying in wait of the Iewes: and how I kept backe nothing that was profitable unto you, but have shewed you, and have taught you publikely, and from house to house, testifying both to the Iewes and also to the Greekes, repentance toward God, and faith toward our Lord Iesus Christ. And now behold, I goe bound in the spirit unto Hierusalem, not knowing the things that shal befall me there: save that the holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things moove me, neither count I my life deare unto my self, so that I might finish my course with ioy, and the ministry which I have received of the Lord Iesus, to testifie the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsell of God.

Take heed therefore unto your selves, and to all the flocke, over the which the holy Ghost hath made you overseers, to feed the

THE ACTES

Church of God, which he hath purchased with his own blood. **CHAPTER XX**
For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flocke. Also of your owne selves shal men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three yeeeres, I ceased not to warne every one night and day with teares. And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no mans silver, or golde, or apparell. Yea, you your selves know, that these handes have ministred unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring, yee ought to support the weake, and to remember the words of the Lord Iesus, how he said, It is more blessed to give, then to receive.

warneth them of
false teachers,

commendeth
them to God,

And when he had thus spoken, he kneeled downe, and prayed with them all. And they all wept sore, and fell on Pauls necke, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

prayeth with
them, and
goeth his way.

CHAPTER XXI

AND it came to passe, that after wee were gotten from them, and had lunched, wee came with a straight course unto Choos, and the day following unto Rhodes, and from thence unto Patara. And finding a ship sailing over unto Phenicea, wee went aboard, and set foorth. Now when wee had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the shippe was to unlade her burden. And finding disciples, wee taried there seven dayes: who said to Paul through the Spirit, that hee should not goe up to Hierusalem. And when we had accomplished those dayes, we departed, and went our way, and they all brought us on our way, with wives and children, till wee were out of the citie: and wee kneeled downe on the shore, and prayed. And when we had taken our leave one of another, we tooke ship, and they returned home againe. And when wee had finished our course from Tyre, wee came to Ptolemais, and saluted the brethren, and abode with them one day. And the next day we that were of Pauls company, departed, and came unto Cesarea, and wee entred into the house of Philip the Evangelist (which was one of the seven) and abode with him. And the same man had foure daughters, virgins, which did prophesie. And as wee taried there many dayes, there came

Paul will not
by any meanes
be dissuaded
from going to
Ierusalem.

Philips
daughters
Prophetesses.

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CHAPTER XXI

Paul commeth
to Ierusalem :

where he is
apprehended,
and in great
danger,

downe from Iudea a certaine Prophet, named Agabus. And when he was come unto us, he tooke Pauls girdle, and bound his owne hands and feete, and said, Thus sayth the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place, besought him not to goe up to Hierusalem. Then Paul answered, What meane ye to weepe and to breake mine heart? for I am ready, not to bee bound onely, but also to die at Hierusalem for the Name of the Lord Iesus. And when he would not bee perswaded, we ceased, saying, The will of the Lord be done. And after those dayes we tooke up our cariages, and went up to Hierusalem. There went with us also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Hierusalem, the brethren received us gladly. And the day following Paul went in with us unto Iames, and all the Elders were present. And when hee had saluted them, hee declared particularly what things God had wrought among the Gentiles by his ministerie. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Iewes there are which beleeeve, and they are all zealous of the Law. And they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, saying, that they ought not to circumsise their children, neither to walke after the customes. What is it therefore? the multitude must needs come together: for they will heare that thou art come. Doe therefore this that we say to thee: Wee have foure men which have a vow on them, them take, and purifie thy selfe with them, and bee at charges with them, that they may shave their heads: and all may know that those things wherof they were informed concerning thee, are nothing, but that thou thy selfe also walkest orderly, and keepest the Law. As touching the Gentiles which beleeeve, wee have written and concluded, that they observe no such thing, save onely that they keepe themselves from things offered to idoles, and from blood, and from strangled, and from fornication. Then Paul tooke the men, and the next day purifying himselfe with them, entred into the Temple, to signifie the accomplishment of the dayes of purification, untill that an offering should be offered for every one of them: and when the seven dayes were almost ended, the Iewes which were of Asia, when they saw him in the Temple, stirred up all the people, and laide hands on him, crying out, Men of Israel, helpe: this is the man that teacheth al men every where against

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CHAPTER XXI

the people, and the law, and this place: and farther brought Greeks also into the Temple, and hath polluted this holy place. (For they had seene before with him in the citie, Trophimus an Ephesian, whome they supposed that Paul had brought into the Temple.) And all the citie was moved, and the people ran together: and they tooke Paul, and drew him out of the Temple: and forthwith the doores were shut. And as they went about to kil him, tidings came unto the chiefe captaine of the band, that all Hierusalem was in an uprore. Who immediatly tooke souldiers, and Centurions, and ran downe unto them: and when they saw the chiefe captaine and the souldiers, they left beating of Paul. Then the chiefe captain came neere, and tooke him, and commanded him to be bound with two chains, and demanded who he was, and what hee had done. And some cried one thing, some another, among the multitude: and when he could not know the certaintie for the tumult, he commanded him to be caried into the castle. And when he came upon the staires, so it was that he was borne of the souldiers, for the violence of the people. For the multitude of the people followed after, crying, Away with him. And as Paul was to bee led into the castle, hee saide unto the chiefe captaine, May I speake unto thee? Who saide, Canst thou speake Greeke? Art not thou that Egyptian which before these daies madest an uprore, and leddest out into the wilderness foure thousand men that were murtherers? But Paul said, I am a man which am a Iew of Tarsus, a citie in Cilicia, a citizen of no meane citie: and I beseech thee suffer me to speake unto the people. And when he had given him licence, Paul stood on the staires, and beckened with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

but by the
chiefe captaine
is rescued, and
permitted to
speake to the
people.

CHAPTER XXII

MEN, brethren, and fathers, heare ye my defence which I make now unto you. (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verely a man which am a Iew, borne in Tarsus a citie in Cilicia, yet brought up in this citie at the feete of Gamaliel, and taught according to the perfect maner of the law of the fathers, and was zealous towards God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women, as also the high Priest doth beare me witnesse, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus,

Paul declareth
at large, how
he was con-
verted to the
faith,

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CHAPTER XXII

to bring them which were there, bound unto Hierusalem, for to be punished. And it came to passe, that as I made my iourney, and was come nigh unto Damascus about noone, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto mee, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Iesus of Nazareth whom thou persecutest. And they that were with me saw indeede the light, and were afraid; but they heard not the voice of him that spake to me. And I saide, What shall I doe, Lord? And the Lord said unto me, Arise, and goe into Damascus, and there it shall be told thee of all things which are appointed for thee to doe. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of al the Iewes which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same houre I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Iust one, and shouldest heare the voice of his mouth. For thou shalt be his witnes unto al men, of what thou hast seene and heard. And now, why tarest thou? Arise, and be baptized, and wash away thy sinnes, calling on the name of the Lord. And it came to passe, that when I was come againe to Hierusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned, and beat in every synagogue them that beleeeved on thee. And when the blood of thy martyr Steven was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee farre hence, unto the Gentiles. And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the aire, the chiefe captaine commanded him to be brought into the castle, and bade that hee should be examined by scourging: that he might know wherfore they cried so against him. And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawfull for you to scourge a man that is a Romane, and uncondemned? When the Centurion heard that, hee went and told the chiefe captaine, saying, Take heede

and called to
his Apostleship.

At the very
mentioning of
the Gentiles,
the people ex-
claime on him.

He should have
bene scourged,

but clayming
the privilege
of a Romane,
he escapeth.

THE ACTES

what thou doest, for this man is a Romane. Then the chiefe captaine came; and said unto him, Tell me, art thou a Romane? He said, Yea. And the chiefe captaine answered, With a great summe obtained I this freedome. And Paul said, But I was free borne. Then straightway they departed from him which should have examined him: and the chiefe captaine also was afraid after he knew that he was a Romane, and because he had bound him. On the morrow, because he would have knowen the certaintie wherefore he was accused of the Iewes, he loosed him from his bands, and commanded the chiefe Priests and all their Councill to appeare, and brought Paul downe, and set him before them.

CHAPTER XXII

CHAPTER XXIII

AND Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God untill this day. And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. Then saith Paul unto him, God shall smite thee, thou whited wall: for sittest thou to iudge mee after the Law, and commandest mee to be smitten contrary to the Law? And they that stood by, said, Revilest thou Gods high Priest? Then said Paul, I wist not, brethren, that hee was the high Priest: For it is written, Thou shalt not speake evill of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, hee cryed out in the Councill, Men and brethren, I am a Pharisee, the sonne of a Pharisee: of the hope and resurrection of the dead, I am called in question. And when hee had so said, there arose a dissension betweene the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confesse both. And there arose a great cry: and the Scribes that were of the Pharisees part arose, and strove, saying, Wee finde no evill in this man: but if a spirit or an Angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chiefe captaine fearing lest Paul should have bene pulled in pieces of them, commanded the souldiers to goe downe, and to take him by force from among them, and to bring him into the castle. And the night folowing, the Lord stood by him, and saide, Bee of good cheere, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome. And when it was day, certaine of the Iewes banded together, and bound themselves under a curse, saying, that they would neither

As Paul pleadeth his cause,

Ananias commandeth them to smite him.

Dissension among his accusers.

God encourageth him.

THE ACTES

CHAPTER XXIII

The Iewes
laying waite
for Paul,

is declared unto
the chiefe
captaine.

He sendeth him
to Felix the
governour.

eate nor drinke till they had killed Paul. And they were more then fourtie which had made this conspiracie. And they came to the chiefe Priests and Elders, and said, Wee have bound our selves under a great curse, that wee will eate nothing untill wee have slaine Paul. Now therefore ye with the Councill, signifie to the chiefe captaine that he bring him downe unto you to morrow, as though yee would enquire something more perfectly concerning him: and we, or ever he come neere, are ready to kill him. And when Pauls sisters sonne heard of their laying in wait, hee went and entred into the castle, and told Paul. Then Paul called one of the Centurions unto him, and said, Bring this yong man unto the chiefe captaine: for he hath a certaine thing to tell him. So he took him, and brought him to the chiefe captaine, and said, Paul the prisoner called me unto him, and praied mee to bring this yong man unto thee, who hath something to say unto thee. Then the chiefe captaine tooke him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? And he said, The Iewes have agreed to desire thee, that thou wouldest bring downe Paul to morrow into the Council, as though they would enquire somewhat of him more perfectly. But do not thou yeeld unto them: for there lie in wait for him of them moe then fourtie men, which have bound themselves with an othe, that they will neither eate nor drinke, till they have killed him: and now are they ready, looking for a promise from thee. So the chiefe captaine then let the yong man depart, and charged him, See thou tell no man, that thou hast shewed these things to me. And he called unto him two Centurions, saying, Make ready two hundred souldiers to goe to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third houre of the night. And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governour. And hee wrote a letter after this manner: Claudias Lysias, unto the most excellent Governour Felix, sendeth greeting. This man was taken of the Iewes and should have bene killed of them: Then came I with an armie, and rescued him, having understood that he was a Romane. And when I would have knowen the cause wherefore they accused him, I brought him forth into their Council. Whom I perceived to be accused of questions of their lawe, but to have nothing laide to his charge worthy of death or of bonds. And when it was tolde me, how that the Iewes laide waite for the man, I sent straightway to thee, and gave commandement to his accusers also, to say before thee what they had against him. Farewell. Then the souldiers, as it was commaunded

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them, tooke Paul, and brought him by night to Antipatris. On the morow, they left the horsemen to goe with him, and returned to the castle. Who when they came to Cesarea, and delivered the Epistle to the governour, presented Paul also before him. And when the governour had read the letter, he asked of what province he was. And when he understood that he was of Cilicia: I will heare thee, said hee, when thine accusers are also come. And hee commanded him to be kept in Herods iudgement hall.

CHAPTER XXIII

CHAPTER XXIII

AND after five dayes, Ananias the hie Priest descended with the Elders, and with a certaine Oratour named Tertullus, who enformed the governour against Paul. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enioy great quietnesse, and that very worthy deeds are done unto this nation by thy providence: wee accept it alwayes, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not farther tedious unto thee, I pray thee, that thou wouldest heare us of thy clemencie a few words. For we have found this man a pestilent fellow, and a moover of sedition among all the Iewes throughout the world, and a ring-leader of the sect of the Nazarenes. Who also hath gone about to profane the Temple: whom we tooke, and would have iudged according to our lawe. But the chiefe captaine Lysias came upon us, and with great violence tooke him away out of our hands: commanding his accusers to come unto thee, by examining of whom thy selfe mayest take knowledge of all these things, whereof we accuse him. And the Iewes also assented, saying that these things were so. Then Paul, after that the governour had beckened unto him to speake, answered, Forasmuch as I know that thou hast been of many yeeres a Iudge unto this nation, I do the more cheerefully answer for my selfe: because that thou mayest understand, that there are yet but twelve dayes, since I went up to Hierusalem for to worship. And they neither found me in the Temple disputing with any man, neither raising up the people, neither in the Synagogues, nor in the citie: neither can they prove the things whereof they now accuse me. But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my fathers, beleeving all things which are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the iust and uniuert. And herein doe I exercise my

Paul being
accused by
Tertullus
the Oratour,

answereth for
his life and
doctrine.

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CHAPTER XXIII

He preacheth
Christ to the
gouvernour and
his wife.

The gouvernour
hopeth for a
bribe, but in
vaine.

At last, going
out of his office,
hee leaveth
Paul in prison.

selfe to have alwayes a conscience void of offence toward God, and toward men. Now after many yeeres, I came to bring almes to my nation, and offerings: wherupon certaine Iewes from Asia found me purified in the Temple, neither with multitude, nor with tumult: who ought to have beene here before thee, and obiect, if they had ought against me. Or else let these same here say, if they have found any evill doing in mee, while I stood before the Councill, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. And when Felix heard these things, having more perfect knowledge of that way, he deferred them and said, When Lysias the chiefe captaine shall come downe, I will know the uttermost of your matter. And he commanded a Centurion to keepe Paul, and to let him have libertie, and that he should forbid none of his acquaintance to minister, or come unto him. And after certaine dayes, when Felix came with his wife Drusilla, which was a Iew, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and iudgement to come, Felix trembled and answered, Go thy way for this time, when I have a convenient season, I will call for thee. He hoped also that money should have bene given him of Paul, that hee might loose him: wherefore hee sent for him the oftner, and communed with him. But after two yeeres, Portius Festus came into Felix roome: and Felix willing to shew the Iewes a pleasure, left Paul bound.

CHAPTER XXV

The Iewes
accuse Paul
before Festus.

NOWE when Festus was come into the province, after three dayes he ascended from Cesarea to Hierusalem. Then the high Priest, and the chiefe of the Iewes informed him against Paul, and besought him, and desired favour against him, that he would send for him to Hierusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that hee himselfe would depart shortly thither. Let them therefore, said he, which among you are able, go downe with me, and accuse this man, if there be any wickednesse in him. And when hee had taried among them more then ten dayes, hee went downe unto Cesarea, and the next day sitting in the iudgement seat, commanded Paul to be brought. And when hee was come, the Iewes which came downe from Hierusalem, stood round about, and laide many and grievous complaints against Paul, which they could not prove, while hee answered for himselfe, Neither

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against the law of the Iewes, neither against the Temple, nor yet against Cesar, have I offended any thing at all. But Festus willing to doe the Iewes a pleasure, answered Paul, and said, Wilt thou goe up to Hierusalem, and there be iudged of these things before me? Then said Paul, I stand at Cesars iudgement seat, where I ought to bee iudged; to the Iewes have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeale unto Cesar. Then Festus when he had conferred with the Councill, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou goe. And after certaine dayes, king Agrippa and Bernice, came unto Cesarea, to salute Festus. And when they had bene there many dayes, Festus declared Pauls cause unto the king, saying, There is a certaine man left in bonds by Felix: about whom when I was at Hierusalem, the chiefe Priests and the Elders of the Iewes enformed me, desiring to have iudgement against him. To whom I answered, It is not the maner of the Romanes to deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answere for himselfe concerning the crime laid against him. Therefore when they were come hither, without any delay, on the morrow I sate on the iudgement seate, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certaine questions against him of their owne superstition, and of one Iesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such maner of questions, I asked him whether he would goe to Hierusalem, and there be iudged of these matters. But when Paul had appealed to bee reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Cesar. Then Agrippa said unto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him. And on the morrow when Agrippa was come and Bernice, with great pompe, and was entred into the place of hearing, with the chiefe captaines, and principall men of the citie; at Festus commaundement Paul was brought foorth. And Festus said, King Agrippa, and all men which are heere present with us, ye see this man, about whom all the multitude of the Iewes have dealt with me, both at Hierusalem, and also heere, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himselfe hath appealed to Augustus, I have determined to send him. Of whom I have no

CHAPTER XXV

He answereth for himselfe,

and appealeth unto Cesar.

Afterwards, Festus openeth his matter to king Agryppa,

and he is brought forth.

Festus cleareth him to have done nothing worthy of death.

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CHAPTER XXV

certaine thing to write unto my Lord : Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write. For it seemeth to me unreasonable, to send a prisoner, and not withall to signifie the crimes laid against him.

CHAPTER XXVI

Paul, in the presence of Agrippa, declareth his life from his childhood,

THEN Agrippa said unto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered for himselfe, I thinke my selfe happy, king Agrippa, because I shall answere for my selfe this day before thee touching all the things whereof I am accused of the Iewes: especially, because I know thee to be expert in all customes and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently. My maner of life from my youth, which was at the first among mine owne nation at Hierusalem, know all the Iewes, which knew me from the beginning, (if they would testifie) that after the most straitest sect of our religion, I lived a Pharisee. And now I stand, and am iudged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night, hope to come: For which hopes sake, King Agrippa, I am accused of the Iewes. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with my selfe, that I ought to doe many things contrary to the name of Iesus of Nazareth: which thing I also did in Hierusalem, and many of the Saints did I shut up in prison, having received authoritie from the chiefe Priests, and when they were put to death, I gave my voyce against them. And I punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus, with authoritie and commission from the chiefe Priests: at midday, O king, I saw in the way a light from heaven, above the brightnes of the Sunne, shining round about mee, and them which iourneyed with me. And when wee were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against the prickes. And I said, Who art thou, Lord? And hee said, I am Iesus whom thou persecutest. But rise, and stand upon thy feete, for I have appeared unto thee for this purpose, to make thee a minister and a witnesse, both of these things which thou hast seene, and of those things in the which I will appeare

and how miraculously he was converted, and called to his Apostleship.

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CHAPTER XXVI

unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God, that they may receive forgivenessse of sinnes, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision : but shewed first unto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and do works meete for repentance. For these causes the Iewes caught mee in the Temple, and went about to kill me. Having therefore obtained helpe of God, I continue unto this day, witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come : that Christ should suffer, and that hee should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as hee thus spake for himselfe, Festus saide with a lowd voyce, Paul, thou art beside thy selfe, much learning doeth make thee mad. But he said, I am not mad, most noble Festus, but speake foorth the words of trueth and sobernesse. For the King knoweth of these things, before whom also I speake freely : for I am perswaded, that none of these things are hidden from him, for this thing was not done in a corner. King Agrippa, beleevest thou the Prophets? I know that thou belevest. Then Agrippa saide unto Paul, Almost thou perswadest mee to bee a Christian. And Paul said, I would to God, that not onely thou, but also all that heare mee this day, were both almost, and altogether such as I am, except these bonds. And when hee had thus spoken, the king rose up, and the governour, and Bernice, and they that sate with them. And when they were gone aside, they talked betweene themselves, saying, This man doeth nothing worthy of death, or of bonds. Then said Agrippa unto Festus, This man might have bene set at libertie, if he had not appealed unto Cesar.

Festus chargeth him to be mad, whereunto he answereth modestly.

Agrippa is almost perswaded to be a christian.

The whole company pronounce him innocent.

CHAPTER XXVII

AND when it was determind, that wee should saile into Italy, they delivered Paul, and certaine other prisoners, unto one named Iulius, a centurion of Augustus band. And entring into a ship of Adramyttium, wee lanchd, meaning to saile by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, beeing with us. And the next day wee touched at Sidon : And Iulius courteously entreated Paul, and gave him libertie to goe

Paul shipping toward Rome,

THE ACTES

CHAPTER XXVII

foretellethe of
the danger of
the voyage,
but is not
beleaved.

They are tossed
to and fro with
tempest,

unto his friends to refresh himselfe. And when we had lunched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, wee came to Myra a citie of Lysia. And there the Centurion found a ship of Alexandria sailing into Italy, and he put us therein. And when wee had sailed slowly many dayes, and scarce were come over against Gnidus, the wind not suffering us, wee sailed under Creete, over against Salmone, and hardly passing it, came unto a place which is called the Faire havens, nigh whereunto was the citie of Lasea. Now when much time was spent, and when sailing was now dangerous, because the Fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not onely of the lading and ship, but also of our lives. Neverthelesse, the Centurion beleaved the master and the owner of the shippe, more then those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any meanes they might attaine to Phenice, and there to winter; which is an haven of Creete, and lieth toward the Southwest, and Northwest. And when the South wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Creete. But not long after, there arose against it a tempestuous winde, called Euroclydon. And when the ship was caught, and could not beare up into the winde, we let her drive. And running under a certaine yland, which is called Claudia, wee had much worke to come by the boate: which when they had taken up, they used helps, undergirding the ship: and fearing lest they should fall into the quickesands, strake saile. and so were driven. And being exceedingly tossed with a tempest the next day, they lightened the ship: and the third day we cast out with our owne handes the tackling of the shippe. And when neither Sunne nor starres in many dayes appeared, and no small tempest lay on us; all hope that wee should be saved, was then taken away. But after long abstinence, Paul stood forth in the middes of them, and said, Sirs, yee should have hearkened unto mee, and not have loosed from Creete, and to have gained this harme and losse. And now I exhort you to be of good cheere: for there shall be no losse of any mans life among you, but of the shippe. For there stood by me this night the Angel of God, whose I am, and whom I serve, saying, Feare not Paul, thou must be brought before Cesar, and loe, God hath given thee all them that saile with thee. Wherefore, sirs, be of good cheere: for I beleieve God, that it shall be even as it was tolde me. Howbeit,

THE ACTES

CHAPTER XXVII

we must be cast upon a certaine Iland. But when the fourteenth night was come, as wee were driven up and downe in Adria about midnight, the shipmen deemed that they drew neere to some countrey: and sounded, and found it twentie fathoms: and when they had gone a little further, they sounded againe, and found it fifteene fathoms. Then fearing lest we should have fallen upon rockes, they cast foure ances out of the sterne, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let downe the boat into the sea, under colour as though they would have cast ances out of the fore-ship, Paul said to the Centurion, and to the souldiers, Except these abide in the ship, ye cannot be saved. Then the souldiers cut off the ropes of the boat, and let her fall off. And while the day was comming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have taried, and continued fasting, having taken nothing. Wherefore, I pray you to take some meat, for this is for your health: for there shall not an haire fall from the head of any of you. And when hee had thus spoken, hee tooke bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eate. Then were they all of good cheere, and they also tooke some meat. And we were in all, in the ship, two hundred, threescore and sixteene soules. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land: but they discovered a certaine creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the ankers, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the maine saile to the winde, and made toward shore. And falling into a place where two seas met, they ranne the shippe a ground, and the forepart stucke fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the souldiers counsel was to kil the prisoners, lest any of them should swimme out, and escape. But the Centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swimme, should cast themselves first into the sea, and get to land: and the rest, some on boords, and some on broken pieces of the ship: and so it came to passe that they escaped all safe to land.

and suffer
shipwracke,

yet all come
safe to land.

THE ACTES

CHAPTER XXVIII

CHAPTER XXVIII

Paul, after his
shipwracke is
kindly enter-
tained of the
Barbarians.

AND when they were escaped, then they knew that the Iland was called Melita. And the barbarous people shewed us no little kindnesse: for they kindled a fire, and received us every one because of the present raine, and because of the cold. And when Paul had gathered a bundle of stickes, and layde them on the fire, there came a Viper out of the heat, and fastened on his hand. And when the Barbarians saw the venomous beast hang on his hand, they saide among themselves, No doubt this man is a murtherer, whom though hee hath escaped the Sea, yet Vengeance suffereth not to live. And hee shooke off the beast into the fire, and felt no harme. Howbeit, they looked when hee should have swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no harme come to him, they changed their minds, and said that he was a God. In the same quarters were possessions of the chiefe man of the Iland, whose name was Publius, who received us, and lodged us three dayes courteously. And it came to passe that the father of Publius lay sicke of a fever, and of a bloody-flixe, to whom Paul entred in, and prayed, and layed his hands on him, and healed him. So when this was done, others also which had diseases in the Iland, came, and were healed: who also honoured us with many honours, and when wee departed, they laded us with such things as were necessary. And after three moneths wee departed in a ship of Alexandria, which had wintered in the Ile, whose signe was Castor and Pollux. And landing at Syracuse wee taried there three dayes. And from thence wee fet a compasse, and came to Rhegium, and after one day the South winde blew, and we came the next day to Puteoli: where wee found brethren, and were desired to tary with them seven dayes: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as farre as Appii forum, and the three Tavernes: whom when Paul saw, he thanked God, and tooke courage. And when we came to Rome, the Centurion delivered the prisoners to the Captaine of the guard: but Paul was suffered to dwell by himselfe, with a souldier that kept him. And it came to passe, that after three dayes, Paul called the chiefe of the Iewes together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customes of our fathers, yet was I delivered prisoner from Hierusalem into the hands of the Romanes. Who when they had examined me, would have let me goe, because there was no cause of death in me.

The viper on
his hand hurt-
eth him not.

He healeth
many diseases
in the Iland.

They depart
towards Rome.

Hee declareth
to the Iewes
the cause of
his comming.

THE ACTES

CHAPTER XXVIII

But when the Iewes spake against it, I was constrained to appeale unto Cesar, not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speake with you : because that for the hope of Israel I am bound with this chaine. And they saide unto him, Wee neither received letters out of Iudea concerning thee, neither any of the brethren that came, shewed or spake any harme of thee. But we desire to heare of thee what thou thinkest : for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdome of God, perswading them concerning Iesus, both out of the law of Moses, and out of the Prophets, from morning till evening. And some beleaved the things which were spoken, and some beleaved not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the Prophet, unto our fathers, saying,

After his
preaching
some were
perswaded,
and some be-
lieved not.

Goe unto this people, and say,
Hearing ye shall heare, and shall not understand,
And seeing ye shall see, and not perceive.
For the heart of this people is waxed grosse,
And their eares are dull of hearing,
And their eyes have they closed,
Lest they should see with their eyes,
And heare with their eares,
And understand with their heart,
And should bee converted,
And I should heale them.

Be it known therfore unto you, that the salvation of God is sent unto the Gentiles, and that they wil heare it. And when hee had saide these words, the Iewes departed, and had great reasoning among themselves. And Paul dwelt two whole yeeres in his owne

Yet he preach-
eth there two
yeeres.

hired house, and received all that came in unto him, preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all confidence, no man forbidding him.

The end of the Acts of the Apostles.

TO THE ROMANES

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANES

CHAPTER I

Paul commendeth his calling to the Romanes,



PAUL a servant of Iesus Christ, called to bee an Apostle, separated unto the Gospel of God, (which he had promised afore by his Prophets in the holy Scriptures,) concerning his sonne Iesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Sonne of God, with power, according to the Spirit of holinesse, by the resurrection from the dead. By whom we

and his desire to come to them.

have received grace and Apostleship for obedience to the faith among all nations for his Name, among whom are ye also the called of Iesus Christ. To all that be in Rome, beloved of God, called to be Saints: Grace to you and peace from God our Father, and the Lord Iesus Christ. First I thanke my God through Iesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witnesse, whom I serve with my spirit in the Gospel of his Sonne, that without ceasing I make mention of you, alwayes in my prayers, making request, (if by any meanes now at length I might have a prosperous iourney by the will of God) to come unto you. For I long to see you, that I may impart unto you some spirituall gift, to the end you may be established, that is, that I may be comforted together with you, by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles. I am debter both to the Greeks, and to the Barbarians, both to the wise, and to the unwise. So, as much as in mee is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that be-

What his Gospel is, and the righteousness which it sheweth.

TO THE ROMANES

leeveth, to the Iew first, and also to the Greeke. For therein is the righteousness of God reveiled from faith to faith: as it is written, The iust shall live by faith. For the wrath of God is reveiled from heaven against all ungodlinesse, and unrighteousnesse of men, who hold the trueth in unrighteousnesse. Because that which may bee known of God, is manifest in them, for God hath shewed it unto them. For the invisible things of him from the Creation of the world, are clearly seene, being understood by the things that are made, even his eternall Power and Godhead, so that they are without excuse: because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fooles: and changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birdes, and foure footed beasts, and creeping things: wherefore God also gave them up to uncleannesse, through the lusts of their owne hearts, to dishonour their owne bodies betweene themselves: who changed the trueth of God into a lye, and worshipped and served the creature more then the Creatour, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the naturall use into that which is against nature: and likewise also the men, leaving the naturall use of the woman, burned in their lust one towards another, men with men working that which is unseemely, and receiving in themselves that recompense of their errour which was meet. And even as they did not like to retaine God in their knowledge, God gave them over to a reprobate minde, to doe those things which are not convenient: being filled with all unrighteousnes, fornication, wickednesse, covetousnes, maliciousnes, full of envie, murther, debate, deceit, malignitie, whisperers, backbiters, haters of God, despitefull, proude, boasters, inventers of evill things, disobedient to parents; without understanding, covenant breakers, without naturall affection, implacable, unmercifull; who knowing the iudgement of God, (that they which commit such things, are worthy of death) not onely do the same, but have pleasure in them that doe them.

CHAPTER I

God is angry with all maner of sin.

What were the sinnes of the Gentiles.

CHAPTER II

THEREFORE, thou art inexcusable, O man, whosoever thou art that iudget: for wherein thou iudget another, thou condemnest thy selfe, for thou that iudget doest the same things. But wee are sure that the iudgement of God is according

They that sinne, though they condemne it in others, cannot excuse themselves,

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CHAPTER II

and much lesse
escape the
iudgement
of God,

whether they
be Iewes or
Gentiles.

The Gentiles
cannot escape,

nor yet the
Iewes,

whom their
Circumcision
shall not profit,
if they keepe
not the Law.

to trueth, against them which commit such things. And thinkest thou this, O man, that iudgeth them which doe such things, and doest the same, that thou shalt escape the iudgement of God? Or despisest thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnes of God leadeth thee to repentance? But after thy hardnesse, and impenitent heart, treasurest up unto thy selfe wrath, against the day of wrath, and revelation of the righteous iudgement of God: who will render to every man according to his deedes: to them, who by patient continuance in well doing, seeke for glorie, and honour, and immortallitie, eternall life: but unto them that are contentious, and doe not obey the trueth, but obey unrighteousnes, indignation, and wrath, tribulation, and anguish upon every soule of man that doeth evill, of the Iew first, and also of the Gentile. But glory, honour, and peace, to every man that worketh good, to the Iew first, and also to the Gentile. For there is no respect of persons with God. For as many as have sinned without Law, shall also perish without Law: and as many as have sinned in the Law, shalbe iudged by the Law. (For not the hearers of the Law are iust before God, but the doers of the Law shalbe iustified; for when the Gentiles which have not the Law, doe by nature the things contained in the Law: these having not the Law, are a Law unto themselves, which shew the worke of the Law written in their hearts, their conscience also bearing witnesse, and their thoughts the meane while accusing, or else excusing one another: in the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel. Behold, thou art called a Iew, and retest in the Law, and makest thy boast of God: and knowest his will, and approvest the things that are more excellent, being instructed out of the Law, and art confident that thou thy selfe art a guide of the blinde, a light of them which are in darknesse: an instructor of the foolish, a teacher of babes: which hast the forme of knowledge and of the trueth in the Law: thou therefore which teachest another, teachest thou not thy selfe? thou that preachest a man should not steale, doest thou steale? Thou that sayest a man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idols, doest thou commit sacriledge? Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? For the Name of God is blasphemed among the Gentiles, through you, as it is written: For Circumcision verily profiteth if thou keepe the Law: but if thou be a breaker of the Law, thy Circumcision is made uncircumcision. Therefore, if the uncircumcision keepe the righteousness of the Law, shall not his

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uncircumcision be counted for Circumcision? And shall not uncircumcision which is by nature, if it fulfill the Law, iudge thee, who by the letter, and Circumcision, doest transgresse the Law? For hee is not a Iew, which is one outwardly, neither is that Circumcision, which is outward in the flesh: but he is a Iew which is one inwardly, and Circumcision is, that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

CHAPTER II

CHAPTER III

WHAT advantage then hath the Iew? or what profit is there of Circumcision? Much every way: chiefly, because that unto them were committed the Oracles of God. For what if some did not beleewe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar, as it is written,

The Iewes
prerogative:

which they
have not lost:

That thou mightest be iustified in thy sayings,
And mightest overcome when thou art iudged.

But if our unrighteousnesse commend the righteousnesse of God, what shall we say? is God unrighteous who taketh vengeance? (I speake as a man) God forbid: for then how shall God iudge the world? For if the trueth of God hath more abounded through my lye unto his glory? why yet am I also iudged as a sinner? And not rather as wee be slanderously reported, and as some affirme that we say, Let us doe evill, that good may come: whose damnation is iust. What then? are wee better then they? No in no wise: for we have before proved both Iewes, and Gentiles, that they are all under sinne, as it is written,

Howbeit the
Law convinceth them also
of sinne:

There is none righteous, no not one:

There is none that understandeth,

There is none that seeketh after God.

They are all gone out of the way, they are together become unprofitable,

There is none that doeth good, no not one.

Their throat is an open sepulchre,

With their tongues they have used deceit,

The poyson of Aspes is under their lippes:

Whose mouth is full of cursing and bitterness:

Their feet are swift to shed blood.

Destruction and misery are in their wayes:

And the way of peace have they not knownen.

There is no feare of God before their eyes.

Now we know that what things soever the Law saith, it saith to

TO THE ROMANES

CHAPTER III

Therefore no
flesh is iustified
by the Law,

but all, with-
out difference,
by faith onely :

And yet the
Law is not
abolished.

them who are under the Law : that every mouth may bee stopped, and all the world may become guilty before God. Therefore by the deedes of the Law, there shall no flesh be iustified in his sight : for by the Law is the knowledge of sinne. But nowe the righteousness of God without the Lawe is manifested, being witnessed by the Lawe and the Prophets. Even the righteousness of God, which is by faith of Iesus Christ unto all, and upon all them that beleewe : for there is no difference : for all have sinned, and come short of the glory of God, being iustified freely by his grace, through the redemption that is in Iesus Christ : whom God hath set forth to bee a propitiation, through faith in his blood, to declare his righteousness for the remission of sinnes, that are past, through the forbearance of God. To declare, I say, at this time his righteousness : that hee might bee iust, and the iustifier of him which beleeveth in Iesus. Where is boasting then ? It is excluded. By what Law ? Of works ? Nay : but by the Law of faith. Therefore wee conclude, that a man is iustified by faith, without the deeds of the Law. Is he the God of the Iewes only ? Is he not also of the Gentiles ? Yes, of the Gentiles also : seeing it is one God which shal iustifie the circumcision by faith, and uncircumcision through faith. Doe we then make void the lawe through faith ? God forbid : yea, we establish the Law.

CHAPTER IIII

Abrahams faith
was imputed to
him for right-
eousnesse,

WHAT shall we say then, that Abraham our father, as pertaining to the flesh, hath found ? For if Abraham were iustified by workes, hee hath whereof to glory, but not before God. For what saith the Scripture ? Abraham beleeveth God, and it was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but beleeveth on him that iustificieth the ungodly ; his faith is counted for righteousness. Even as David also describeth the blessednesse of the man, unto whom God imputeth righteousness without works : saying,

Blessed are they whose iniquities are forgiven,
And whose sinnes are covered.

Blessed is the man to whome the Lord will not impute sinne.

Commeth this blessednes then upon the circumcision onely, or upon the uncircumcision also ? for wee say that faith was reckoned to Abraham for righteousness. How was it then reckoned ? when he was in circumcision, or in uncircumcision ? not in circum-

before hee was
circumcised.

TO THE ROMANES

CHAPTER III

cision, but in uncircumcision. And hee received the signe of circumcision, a seale of the righteousnesse of the faith, which hee had yet being uncircumcised: that he might be the father of all them that beleve, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision, to them who are not of the circumcision onely, but also walke in the steppes of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heire of the world, was not to Abraham, or to his seed through the Lawe, but through the righteousness of faith. For if they which are of the law be heires, faith is made voide, and the promise made of none effect. Because the Law worketh wrath: for where no Lawe is, there is no transgression. Therefore it is of faith, that it might bee by grace; to the ende the promise might be sure to all the seede, not to that onely which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations) before him whom he beleaved, even God who quickeneth the dead, and calleth those things which bee not, as though they were, who against hope, beleaved in hope, that hee might become the father of many nations: according to that which was spoken, So shall thy seede bee. And being not weake in faith, hee considered not his owne body now dead, when hee was about an hundred yere old, neither yet the deadnes of Saraes wombe. Hee staggered not at the promise of God through unbelieve: but was strong in faith, giving glory to God: and being fully perswaded, that what he had promised, he was able also to performe. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him: but for us also, to whome it shall bee imputed, if wee beleve on him that raised up Iesus our Lord from the dead, who was delivered for our offences, and was raised againe for our iustification.

By faith only
he and his
seed received
the promise.

Abraham is the
father of all
that beleve.

Our faith also
shall be im-
puted to us for
righteousnes.

CHAPTER V

THEREFORE being iustified by faith, wee have peace with God, through our Lord Iesus Christ. By whom also wee have accesse by faith, into this grace wherein wee stand, and reioyce in hope of the glory of God. And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience: and patience, experience: and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost, which is given unto us. For when

Being iustified
by faith, wee
have peace
with God,
and ioy in
our hope,

TO THE ROMANES

CHAPTER V

that sith we
were reconciled
by his blood,
when wee were
enemies,
wee shall much
more be saved
being recon-
ciled.

As sinne and
death came
by Adam,

so much more
righteousnesse
and life by
Iesus Christ.

Where sinne
abounded,
grace did
superabound.

wee were yet without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man, some would even dare to dye. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then being now iustified by his blood, we shalbe saved from wrath through him. For if when wee were enemies, we were reconciled to God, by the death of his sonne: much more being reconciled, we shalbe saved by his life. And not onely so, but wee also ioy in God, through our Lorde Iesus Christ, by whom we have now received the atonement. Wherefore, as by one man sinne entred into the world, and death by sin: and so death passed upon all men, for that all have sinned. For untill the Law sinne was in the world: but sin is not imputed when there is no Law. Nevertheles, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression, who is the figure of him that was to come: but not as the offence, so also is the free gift: for if through the offence of one, many bee dead: much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the iudgement was by one to condemnation: but the free gift is of many offences unto iustification. For if by one mans offence, death raigned by one, much more they which receive abundance of grace and of the gift of righteousnes, shall reigne in life by one, Iesus Christ. Therefore as by the offence of one, iudgment came upon all men to condemnation: even so by the righteousnes of one, the free gift came upon all men unto iustification of life. For as by one mans disobedience many were made sinners: so by the obedience of one, shall many bee made righteous. Moreover, the Lawe entred, that the offence might abound: but where sinne abounded, grace did much more abound. That as sinne hath reigned unto death; even so might grace reigne thorow righteousnes unto eternall life, by Iesus Christ our Lord.

CHAPTER VI

Wee may not
live in sinne,
for wee are
dead unto it,
as appeareth by
our baptisme.

WHAT shall we say then? shall wee continue in sinne: that grace may abound? God forbid: how shall wee that are dead to sinne, live any longer therein? Know ye not, that so many of us as were baptized into Iesus Christ, were baptized into his death? Therefore wee are buryed with him by baptisme into death, that like as Christ was raised up from the dead by the glorie of the Father: even so wee also should walke in newnesse

TO THE ROMANES

CHAPTER VI

of life. For if we have bene planted together in the likenesse of his death : wee shalbe also in the likenesse of his resurrection : knowing this, that our old man is crucified with him, that the bodie of sinne might bee destroyed, that hencefoorth we should not serve sinne. For he that is dead, is freed from sinne. Now if we be dead with Christ, we beleeve that we shal also live with him : knowing that Christ being raysed from the dead, dieth no more, death hath no more dominion over him. For in that he dyed, he dyed unto sinne once : but in that hee liveth, hee liveth unto God. Likewise reckon yee also your selves to be dead indeed unto sinne : but alive unto God, through Iesus Christ our Lord. Let not sinne reigne therfore in your mortall body, that ye should obey it in the lusts thereof. Neither yeeld yee your members as instruments of unrighteousnes unto sinne : but yeelde your selves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sinne shall not have dominion over you, for yee are not under the Law, but under Grace. What then? shal we sinne, because wee are not under the Law, but under Grace? God forbid. Know ye not, that to whom yee yeeld your selves servants to obey, his servants ye are to whom ye obey : whether of sinne unto death, or of obedience unto righteousness? But God bee thanked, that yee were the servants of sinne : but ye have obeyed from the heart that fourme of doctrine, which was delivered you. Being then made free from sinne, yee became the servants of righteousness. I speake after the maner of men, because of the infirmitie of your flesh : for as yee have yeelded your members servants to uncleannesse and to iniquitie, unto iniquitie : even so now yeelde your members servants to righteousness, unto holinesse. For when yee were the servants of sinne ye were free from righteousness. What fruit had yee then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sinne, and become servants to God, yee have your fruit unto holinesse, and the end everlasting life. For the wages of sinne is death : but the gift of God is eternall life, through Iesus Christ our Lord.

Let not sinne
raigne any
more,

because wee
have yeelded
our selves to
the service of
righteousnesse,

and for that
death is the
wages of sinne.

CHAPTER VII

K NOW ye not, brethren (for I speake to them that knowe the Lawe) how that the Lawe hath dominion over a man, as long as he liveth? For the woman which hath an husband, is bound by the law to her husband, so long as he liveth : but if the husband be dead, she is loosed from the law of the husband.

No law hath
power over a
man, longer
then hee liveth.

TO THE ROMANES

CHAPTER VII

But wee are
dead to the
law.

Yet is not the
law sinne,

but holy,
iust, good,

as I acknow-
ledge, who am
grieved because
I cannot keepe
it.

So then if while her husband liveth, shee be married to another man, shee shalbe called an adulteresse: but if her husband be dead, shee is free from that law, so that she is no adulteresse, though she be married to another man. Wherefore my brethren, yee also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that wee should bring forth fruit unto God, for when wee were in the flesh, the motions of sinnes which were by the law, did worke in our members, to bring forth fruit unto death. But now wee are delivered from the law, that being dead wherein we were held, that we should serve in newnesse of spirit, and not in the oldnesse of the letter. What shall wee say then? is the law sinne? God forbid. Nay, I had not knowen sinne, but by the lawe: for I had not knowen lust, except the Law had said, Thou shalt not covet. But sinne taking occasion by the commaundement, wrought in me all maner of concupiscence. For without the Law sinne was dead. For I was alive without the Law once, but when the commaundement came, sinne revived, and I died. And the commaundement which was ordained to life, I found to be unto death. For sinne taking occasion by the commaundement, deceived me, and by it slew me. Wherefore the Law is holy, and the Commaundement holy, and iust, and good. Was that then which is good, made death unto me? God forbid. But sinne, that it might appeare sinne, working death in mee by that which is good: that sinne by the Commaundement might become exceeding sinfull. For wee know that the Law is spirituall: but I am carnall, sold under sinne. For that which I do, I allow not: for what I would, that do I not, but what I hate, that doe I. If then I doe that which I would not, I consent unto the Law, that it is good. Now then, it is no more I that doe it: but sinne that dwelleth in me. For I know, that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me: but how to performe that which is good, I find not. For the good that I would, I do not: but the evill which I would not, that I doe. Now if I doe that I would not, it is no more I that do it, but sinne that dwelleth in me. I find then a Law, that when I would do good, evil is present with me. For I delight in the Lawe of God, after the inward man. But I see another Lawe in my members, warring against the Lawe of my minde, and bringing me into captivity to the Law of sinne, which is in my members. O wretched man that I am: who shall deliver me from the body of this death? I thanke God through Iesus Christ our Lord. So then, with the mind I myself serve the Law of God: but with the flesh, the law of sinne.

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CHAPTER VIII

CHAPTER VIII

THERE is therefore now no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the spirit. For the law of the spirit of life, in Christ Iesus, hath made me free from the law of sinne and death. For what the law could not doe, in that it was weake through the flesh, God sending his owne Sonne, in the likenesse of sinnefull flesh, and for sinne condemned sinne in the flesh: that the righteousness of the law might be fulfilled in us, who walke not after the flesh, but after the spirit. For they that are after the flesh, doe minde the things of the flesh: but they that are after the spirit, the things of the spirit. For to be carnally minded, is death: but to be spiritually minded, is life and peace: because the carnall minde is enmitie against God: for it is not subiect to the law of God, neither indeed can be. So then they that are in the flesh, cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sinne: but the spirit is life, because of righteousness. But if the spirit of him that raised up Iesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken your mortall bodies, by his spirit that dwelleth in you. Therefore brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the spirit doe mortifie the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sonnes of God. For ye have not received the spirit of bondage againe to feare: but ye have received the spirit of adoption, whereby we cry, Abba, father. The spirit it selfe beareth witnes with our spirit, that we are the children of God. And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with him, that wee may be also glorified together. For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature, waiteth for the manifestation of the sonnes of God. For the creature was made subiect to vanitie, not willingly, but by reason of him who hath subiected the same in hope: because the creature it selfe also shall bee delivered from the bondage of corruption, into the glorious libertie of the children of God. For wee know that the whole creation groaneth, and travaileth in paine together untill now. And not only they, but our selves also which have the first frutes of the

They that are in Christ, and live according to the Spirit, are free from condemnation.

What harme commeth of the flesh, and what good of the Spirit:

and what of being Gods childre,

whose glorious deliverance all things long for,

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CHAPTER VIII

was before
hand decreed
from God.

spirit, even we our selves groane within our selves, waiting for the adoption, to wit, the redemption of our body. For wee are saved by hope: but hope that is seene, is not hope: for what a man seeth, why doth he yet hope for? But if wee hope for that wee see not, then doe wee with patience waite for it. Likewise the spirit also helpeth our infirmities: for we know not what wee should pray for as wee ought: but the spirit it selfe maketh intercession for us with groanings, which cannot bee uttered. And he that searcheth the hearts, knoweth what is the minde of the spirit, because he maketh intercession for the Saints, according to the will of God. And wee know that all things worke together for good, to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his sonne, that hee might bee the first borne amongst many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also iustified: and whom he iustified, them he also glorified. What shall wee then say to these things? If God be for us, who can bee against us? He that spared not his owne son, but delivered him up for us all: how shall hee not with him also freely give us all things? Who shall lay any thing to the charge of Gods elect? It is God that iustificieth: who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? (As it is written,

For thy sake we are killed all the day long,
Wee are accounted as sheepe for the slaughter.)

What can sever
us from his love?

Nay in all these things wee are more then conquerours, through him that loved us. For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shalbe able to separate us from the love of God, which is in Christ Iesus our Lord.

CHAPTER IX

Paul is sory for
the Iewes.

I SAY the trueth in Christ, I lie not, my conscience also bearing mee witnesse in the holy Ghost, that I have great heavynesse, and continuall sorrow in my heart. For I could wish that my selfe were accursed from Christ, for my brethren my kinsemen according to the flesh: who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the

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CHAPTER IX

giving of the Law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen. Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a sonne. And not onely this, but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of workes, but of him that calleth.) It was said unto her, The elder shall serve the yonger. As it is written, Iacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousnes with God? God forbid. For hee saith to Moses, I will have mercy on whom I wil have mercie, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might bee declared throughout all the earth. Therefore hath hee mercie on whom hee will have mercy, and whom he will, he hardeneth. Thou wilt say then unto mee; Why doeth he yet find fault? For who hath resisted his will? Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessell unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, indured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which hee had afore prepared unto glorie? Even us whom hee hath called, not of the Iewes onely, but also of the Gentiles. As he saith also in Osee,

I will call them my people, which were not my people:

And her, beloved, which was not beloved.

And it shall come to passe, that in the place where it was saide unto them, Ye are not my people,

There shall they bee called the children of the living God.

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shalbe saved.

All the seed of Abraham were not the children of the promise.

God hath mercy upon whom hee will.

The potter may doe with his clay what he list.

The calling of the Gentiles, and reiecting of the Iewes were foretold.

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CHAPTER IX

For he will finish the worke, and cut it short in righteousness: because a short worke will the Lord make upon the earth. And as Esaias said before,

Except the Lord of Sabboth had left us a seed,

We had bene as Sodoma, and bene made like unto Gomorrha.

What shall wee say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: but Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness. Wherefore? because they sought it, not by faith, but as it were by the works of the Law: for they stumbled at that stumbling stone, as it is written,

Beholde, I lay in Sion a stumbling stone, and rocke of offence:

And whosoever beleeveth on him, shall not be ashamed.

The cause why
so few Iewes
embraced the
righteousnesse
of faith.

CHAPTER X

BRETHREN, my hearts desire and prayer to God for Israel is, that they might be saved. For I beare them record, that they have a zeale of God, but not according to knowledge. For they being ignorant of Gods righteousness, and going about to establish their owne righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the Law for righteousness to every one that beleeveth. For Moses describeth the righteousness which is of the Law, that the man which doeth those things shall live by them. But the righteousness which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? That is to bring Christ downe from above. Or, Who shall descend into the deepe? That is to bring up Christ againe from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach, that if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleve in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man beleeveth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever beleeveth on him, shall not bee ashamed. For there is no difference betweene the Iew and the Greeke: for the same Lord over all, is rich unto all, that call upon him. For whosoever shall call upon the Name of the Lord, shall be saved. How then shall they call on him in whom they have not beleevd? and how shal they beleve in him, of whom they have not heard? and

The Scripture
sheweth the
difference be-
twixt the right-
eousnes of the
Law, and this
of faith,

and that all
both Iew and
Gentile that
beleve, shal
not be con-
founded,

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how shall they heare without a Preacher? And how shall they preach, except they be sent? as it is written: How beautifull are the feete of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath beleaved our report? So then, faith commeth by hearing, and hearing by the word of God. But I say, Have they not heard? yes verely,

Their sound went into all the earth,
And their words unto the ends of the world.

But I say, Did not Israel know? First Moses saith,

I will prouoke you to iealousie by them that are no people,
And by a foolish nation I will anger you.

But Esaias is very bold, and saith,

I was found of them that sought me not:

I was made manifest unto them, that asked not after me.

But to Israel he sayth, All day long I have stretched forth my hands unto a disobedient and gainesaying people.

CHAPTER X

and that the
Gentiles shall
receive the word
and beleewe.
Israel was not
ignorant of
these things.

CHAPTER XI

I SAY then, Hath God cast away his people? God forbidde. For I also am an Israelite of the seede of Abraham, of the tribe of Beniamin. God hath not cast away his people which hee foreknew. Wote yee not what the Scripture saieth of Elias? how hee maketh intercession to God against Israel, saying, Lord, they have killed thy Prophets, and digged downe thine Altars, and I am left alone, and they seeke my life. But what saieth the answere of God unto him? I have reserved to my selfe seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of workes: otherwise grace is no more grace. But if it bee of workes, then is it no more grace, otherwise worke is no more worke. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded, according as it is written, God hath given them the spirit of slumber: eyes that they should not see, and eares that they should not heare unto this day. And David sayth,

Let their table be made a snare, and a trap,
And a stumbling block, and a recompense unto them.
Let their eyes be darkened, that they may not see,
And bow downe their backe alway.

I say then; Have they stumbled that they should fall? God

God hath not
cast off all
Israel.

Some were
elected, though
the rest were
hardened.

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CHAPTER XI

There is hope
of their con-
version.

The Gentiles
may not insult
upon them :

For there is a
promise of
their salvation.

forbid. But rather through their fall, salvation is come unto the Gentiles, for to provoke them to ielousie. Now if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles : how much more their fulnesse ? For I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office : if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world : what shal the receiving of them be, but life from the dead ? For if the first fruite bee holy, the lumpe is also holy : and if the root be holy, so are the branches. And if some of the branches bee broken off, and thou being a wilde olive tree wert grafted in amongst them, and with them partakest of the roote and fatnesse of the Olive tree : boast not against the branches : but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might bee grafted in. Well : because of unbeliefe they were broken off, and thou standest by fayth. Be not high minded, but feare. For if God spared not the natural branches, take heede least hee also spare not thee. Beholde therefore the goodnesse and severitie of God : on them which fell, severitie ; but towards thee, goodnesse, if thou continue in his goodnesse : otherwise thou also shalt be cut off. And they also, if they bide not still in unbeliefe, shall be grafted in : for God is able to graffe them in againe. For if thou wert cut out of the Olive tree which is wilde by nature, and wert grafted contrary to nature into a good Olive tree : how much more shall these which be the naturall branches, bee grafted into their owne Olive tree ? For I would not, brethren, that ye should bee ignorant of this mysterie (least yee should bee wise in your owne conceits) that blindness in part is happened to Israel, untill the fulnes of the Gentiles be come in. And so all Israel shall be saved, as it is written,

There shall come out of Sion the Deliverer,
And shall turne away ungodlinesse from Iacob.

For this is my covenant unto them,
When I shall take away their sinnes.

As concerning the Gospel, they are enemies for your sake : but as touching the election, they are beloved for the fathers sakes. For the gifts and calling of God are without repentance. For as yee in times past have not beleevd God, yet have now obtained mercy through their unbeliefe : even so have these also now not beleevd, that through your mercy they also may obtaine mercy. For God hath concluded them all in unbeliefe, that he might have mercy upon all. O the depth of the riches both of the wisdom and

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knowledge of God ! how unsearchable are his iudgements, and his wayes past finding out ! For who hath knowen the mind of the Lord, or who hath bene his counsellor ? Or who hath first given to him, and it shall bee recompensed unto him againe ? For of him, and through him, and to him are all things : to whom be glory for ever. Amen.

CHAPTER XI

Gods iudgements are unsearchable.

CHAPTER XII

I BESEECH you therefore brethren, by the mercies of God, that yee present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And bee not conformed to this world : but be ye transformed by the renewing of your minde, that ye may prove what is that good, that acceptable and perfect will of God. For I say, through the grace given unto mee, to every man that is among you, not to thinke of himselfe more highly then hee ought to thinke, but to thinke soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office : so we being many are one bodie in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecie, let us prophecie according to the proportion of faith. Or ministry, let us wait, on our ministring : or hee that teacheth, on teaching : or he that exhorteth, on exhortation : he that giveth, let him doe it with simplicitie : hee that ruleth, with diligence : hee that sheweth mercy, with cheerefulnesse. Let love bee without dissimulation : abhorre that which is evill, cleave to that which is good. Bee kindly affectioned one to another with brotherly love, in honour preferring one another. Not slouthfull in busines : fervent in spirit, serving the Lord. Reioycing in hope, patient in tribulation, continuing instant in prayer. Distributing to the necessitie of Saints ; given to hospitalitie. Blesse them which persecute you, blesse, and curse not. Reioyce with them that doe reioice, and weepe with them that weepe. Be of the same mind one towards another. Minde not high things, but condescend to men of low estate. Bee not wise in your owne conceits. Recompence to no man evill for evill. Provide things honest in the sight of all men. If it be possible, as much as lyeth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath : for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him : if he thirst, give him drink. For in so doing thou shalt heape coales

Gods mercies must moove us to please God.

No man must thinke too well of himselfe,

But attend everie one, on that calling, wherein he is placed.

Love, and many other duties are required of us.

Revenge is specially forbidden.

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CHAPTER XII

of fire on his head. Be not overcome of evil, but overcome evil with good.

CHAPTER XIII

Subiection, and many other duties wee owe to the Magistrates.

LET every soule bee subiect unto the higher powers: For there is no power but of God. The powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not bee afraid of the power? doe that which is good, and thou shalt have praise of the same. For hee is the minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the sword in vaine: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subiect, not onely for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due, custome to whome custome, feare to whome feare, honour to whom honour. Owe no man any thing, but to love one another: for hee that loveth another hath fulfilled the Law. For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not covet: and if there be any other commandement, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy selfe. Love worketh no ill to his neighbour, therefore love is the fulfilling of the Law. And that, knowing the time, that now it is high time to awake out of sleepe: for now is our salvation neerer then when we beleevd. The night is farre spent, the day is at hand: let us therefore cast off the workes of darkenesse, and let us put on the armour of light. Let us walke honestly as in the day, not in rioting and drunkennesse, not in chambring and wantonnes, not in strife and envying. But put yee on the Lord Iesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

Love is the fulfilling of the Law.

Gluttonie and drunkennes, and the workes of darkenesse, are out of season in the time of the Gospel.

CHAPTER XIII

Men may not contemne nor condemne one the other for things indifferent:

HIM that is weake in the faith receive you, but not to doubtful disputations. For one beleeveth that he may eat all things: another who is weake, eateth herbes. Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth. For God hath received

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CHAPTER XIII

him. Who art thou that iudgeth another mans servant? to his owne master he standeth or falleth; Yea he shall bee holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man bee fully perswaded in his owne minde. He that regardeth a day, regardeth it unto the Lord; and hee that regardeth not the day, to the Lord hee doeth not regard it. He that eateth, eateth to the Lord, for hee giveth God thanks: and hee that eateth not, to the Lord hee eateth not, and giveth God thanks. For none of us liveth to himselfe, and no man dieth to himselfe. For whether we live, we live unto the Lord: and whether wee die, we die unto the Lord: whether wee live therefore or die, we are the Lords. For to this ende Christ both died, and rose, and revived, that hee might be Lord both of the dead and living. But why doest thou iudge thy brother? or why dost thou set at nought thy brother? wee shall all stand before the Iudgement seat of Christ. For it is written,

As I live, saith the Lord, every knee shall bow to mee,

And every tongue shall confesse to God.

So then every one of us shall give accompt of himselfe to God.

Let us not therefore iudge one another any more: but iudge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way. I know, and am perswaded by the Lord Iesus, that there is nothing uncleane of it selfe: but to him that esteemeth any thing to bee uncleane, to him it is uncleane. But if thy brother be grieved with thy meate: now walkest thou not charitably.

Destroy not him with thy meat, for whom Christ died. Let not then your good be evill spoken of. For the kingdome of God is not meat and drinke; but righteousness, and peace, and ioy in the holy Ghost. For hee that in these things serveth Christ, is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edifie an other. For meat, destroy not the worke of God: all things indeed are pure; but it is evill for that man who eateth with offence. It is good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weake. Hast thou faith? have it to thy selfe before God. Happie is he that condemneth not himselfe in that thing which hee alloweth. And hee that doubteth, is damned if hee eate, because hee eateth not of faith: For whatsoever is not of faith, is sinne.

But take heed that they give no offence in them:

For that the Apostle proveth unlawfull by many reasons,

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CHAPTER XV

CHAPTER XV

The strong
must beare
with the weake.

We may not
please our
selves,

for Christ
did not so,

but receive one
the other, as
Christ did us all,
both Iewes

and Gentiles.

WEE then that are strong, ought to beare the infirmities of the weake, and not to please our selves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himselfe, but as it is written, The reproches of them that reproched thee, fell on mee. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation graunt you to be like minded one towards another, according to Christ Iesus: that ye may with one mind and one mouth glorifie God, even the Father of our Lord Iesus Christ. Wherefore receive yee one another, as Christ also received us, to the glory of God. Now I say, that Iesus Christ was a Minister of the circumcision for the trueth of God, to confirme the promises made unto the fathers: and that the Gentiles might glorifie God for his mercie, as it is written,

For this cause I will confesse to thee among the Gentiles,
And sing unto thy Name.

And againe he saith,
Reioyce yee Gentiles with his people.

And againe,
Praise the Lord all ye Gentiles,
And laud him all ye people.

And againe Esaias saith,
There shal be a roote of Iesse,
And he that shal rise to raigene over the Gentiles,
In him shall the Gentiles trust.

Nowe the God of hope fill you with all ioy and peace in beleieving, that yee may abound in hope through the power of the holy Ghost. And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, filled with all knowledge, able also to admonish one another. Neverthelesse, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to mee of God, that I should be the minister of Iesus Christ to the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost. I have therefore whereof I may glory through Iesus Christ, in those things which pertaine to God. For I will not dare to speake of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word and deede, through mighty signes and wonders,

Paul excuseth
his writing,

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by the power of the Spirit of God, so that from Hierusalem and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another mans foundation: but as it is written,

CHAPTER XV

To whom hee was not spoken of, they shall see:

And they that have not heard, shall understand.

For which cause also I have been much hindered from comming to you. But now having no more place in these parts, and having a great desire these many yeeres to come unto you: whensoever I take my journey into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I goe unto Hierusalem, to minister unto the Saints. For it hath pleased them of Macedonia and Achaia, to make a certaine contribution for the poore Saints which are at Hierusalem. It hath pleased them verely, and their detters they are. For if the Gentiles have bene made partakers of their spirituall things, their duetie is also to minister unto them in carnall things.

When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spaine. And I am sure that when I come unto you, I shall come in the fulnes of the blessing of the Gospel of Christ. Now I beseech you, brethren, for the Lord Iesus Christs sake, and for the love of the Spirit, that ye strive together with me, in your praiers to God for me, that I may bee delivered from them that do not belevee in Iudea, and that my service which I have for Hierusalem, may bee accepted of the Saints: that I may come unto you with ioy by the will of God, and may with you be refreshed. Now the God of peace bee with you all. Amen.

and promiseth
to see them,

and requesteth
their prayers.

CHAPTER XVI

I COMMEND unto you Phebe our sister, which is a servant of the Church which is at Cenchrea: that ye receive her in the Lord as becommeth Saints, and that ye assist her in whatsoever businesse she hath need of you: for she hath bene a succourer of many, and of my selfe also. Greete Priscilla and Aquila, my helpers in Christ Iesus: (who have for my life laid downe their owne neckes: unto whome not onely I give thanks, but also all the Churches of the Gentiles.) Likewise greet the Church that is in their house. Salute my welbeloved Epenetus, who is the first fruits of Achaia unto Christ. Greete Marie, who

Paul willeth
the brethren
to greete many,

TO THE ROMANES

CHAPTER XVI

and adviseth
them to take
heede of those
which cause
dissention and
offences,

and after sun-
dry salutations
endeth with
praise and
thankes to God.

bestowed much labour on us. Salute Andronicus and Iunia my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me. Greet Amplias my beloved in the Lord. Salute Urbane our helper in Christ, and Stachys my beloved. Salute Appelles approved in Christ. Salute them which are of Aristobulus household. Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus and Iulia, Nereus, and his sister, and Olympas, and all the Saints which are with them. Salute one another with an holy kisse. The Churches of Christ salute you. Now I beseech you, brethren, marke them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoide them. For they that are such, serve not our Lord Iesus Christ, but their owne belly, and by good wordes and faire speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalfe: but yet I would have you wise unto that which is good, and simple concerning evill. And the God of peace shal bruise Satan under your feete shortly. The grace of our Lord Iesus Christ be with you. Amen. Timotheus my worke-fellow, and Lucius, and Iason, and Sosipater my kinsemen salute you. I Tertius who wrote this Epistle, salute you in the Lord. Gaius mine hoste, and of the whole Church, saluteth you. Erastus the Chamberlaine of the citie saluteth you, and Quartus a brother. The grace of our Lord Iesus Christ be with you all. Amen. Now to him that is of power to stablish you according to my Gospel, and the preaching of Iesus Christ, according to the revelation of the myserie, which was kept secret since the world began: but now is made manifest, and by the Scriptures of the Prophets according to the commandement of the everlasting God, made knownen to all nations for the obedience of faith, to God, onely wise, bee glorie through Iesus Christ, for ever. Amen.

Written to the Romanes from Corinthus, and sent by Phebe servant
of the Church at Cenchrea.

I. CORINTHIANS

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

CHAPTER I



PAUL called to be an Apostle of Iesus Christ, After his salutation, and thankesgiving, through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, to them that are sanctified in Christ Iesus, called to be Saints, with all that in every place call upon the Name of Iesus Christ our Lord, both theirs and ours. Grace be unto you, and peace from God our Father, and from the Lord Iesus Christ. I thanke my God

alwayes on your behalfe, for the grace of God which is given you by Iesus Christ, that in every thing yee are enriched by him, in all utterance, and in all knowledge: even as the Testimony of Christ was confirmed in you. So that yee come behinde in no gift; wayting for the comming of our Lord Iesus Christ, who shall also confirme you unto the end, that yee may be blamelesse in the day of our Lord Iesus Christ. God is faithfull by whom ye were called unto the felowship of his Sonne Iesus Christ our Lord. Now I beseech you brethren by the Name of our Lord Iesus Christ, that yee all speake the same thing, and that there be no divisions among you: but that ye be perfectly ioyned together in the same minde, and in the same iudgement. For it hath bene declared unto me of you, my brethren, by them which are of the house of Cloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were yee baptized in the name of Paul? I thanke God that I baptized none of you, but Crispus and Gaius: lest any should say, that I had baptized in mine owne name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize,

he exhorteth them to unitie, and

reprooveth their dissensions.

I. CORINTHIANS

CHAPTER I

God destroyeth
the wisdom
of the wise,

by the foolish-
nesse of preach-
ing, and

calleth not the
wise, mighty,
and noble, but
the foolish,
weake, and
men of no
accompt.

but to preach the Gospel: not with wisdom of words, lest the Crosse of Christ should be made of none effect. For the preaching of the Crosse is to them that perish, foolishnesse: but unto us which are saved, it is the power of God. For it is written,

I will destroy the wisdom of the wise,

And wil bring to nothing the understanding of the prudent.

Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?

For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishnesse of preaching, to save them that beleve. For the Iewes require a signe, and the Greekes seeke after wisdom. But wee preach Christ crucified, unto the Iewes a stumbling block, and unto the Greekes, foolishnesse: but unto them which are called, both Iewes and Greekes, Christ, the power of God, and the wisdom of God. Because the foolishnesse of God is wiser then men: and the weakenesse of God is stronger then men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weake things of the world, to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are, that no flesh should glory in his presence. But of him are ye in Christ Iesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER II

Hee declareth
that his preach-
ing, though it
bring not excel-
lency of speech,
or of

humane wise-
dome: yet con-
sisteth in the

power of God:
and so farre
excelleth

the wisdom
of this world,
and

AND I, brethren, when I came to you, came not with excellencie of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Iesus Christ, and him crucified. And I was with you in weakenesse, and in feare, and in much trembling. And my speech, and my preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit wee speake wisdom among them that are perfect: yet not the wisdom of this worlde, nor of the Princes of this worlde, that come to nought: but wee speake the wisdom of God in a myserie, even the hidden wisdom which God ordeined before the world, unto our glory. Which none of

I. CORINTHIANS

the princes of this world knewe: for had they knowen it, they would not have crucified the Lord of glory. But as it is written, CHAPTER II

Eye hath not seene, nor eare heard,

Neither have entred into the heart of man,

humane sense,
as that

The things which God hath prepared for them that love him.

But God hath reveiled them unto us by his Spirit: for the Spirit searcheth all things, yea, the deepe things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now wee have received, not the spirit of the world, but the Spirit which is of God, that wee might know the things that are freely given to us of God. Which things also we speake, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spirituall. But the naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him: neither can he know them, because they are spirituall discerned. But he that is spirituall, iudgeth all things, yet he himselfe is iudged of no man. For who hath knowen the mind of the Lord that he may instruct him? But we have the mind of Christ.

the naturall
man cannot
understand it.

CHAPTER III

AND I, brethren, could not speake unto you as unto spirituall, but as unto carnall, even as unto babes in Christ. I have fed you with milke, and not with meate: for hitherto yee were not able to beare it, neither yet now are ye able. For ye are yet carnall: for whereas there is among you envying, and strife, and divisions, are ye not carnall, and walke as men? For while one saith, I am of Paul, and another, I am of Apollo, are ye not carnall? Who then is Paul? and who is Apollo? but ministers by whom ye beleevd, even as the Lord gave to every man. I have planted, Apollo watered: but God gave the encrease. So then, neither is he that planteth any thing, neither hee that watereth: but God that giveth the increase. Now hee that planteth, and hee that watereth, are one: and every man shal receive his own reward according to his owne labour. For wee are labourers together with God, ye are Gods husbandry, yee are Gods building. According to the grace of God which is given unto mee, as a wise master builder I have laid the foundation, and another buildeth thereon. But let every man take heede how hee buildeth thereupon. For other foundation can no man lay, then that is laid, which is Iesus

Milke is fit for
children.

Strife and
division,
arguments
of a fleshly
minde.

Hee that planteth,
and hee that watereth,
is nothing.

The ministers
are Gods fellowe
workemen.

Christ the only
foundation.

I. CORINTHIANS

CHAPTER III

Men the
temples of
God, which
must bee
kept holy.

The wisdom
of this world
is foolishnesse
with God.

Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble : every mans worke shall be made manifest. For the day shall declare it, because it shall bee revealed by fire, and the fire shall trie every mans worke of what sort it is. If any mans worke abide which he hath built thereupon, he shall receive a reward. If any mans worke shall bee burnt, he shall suffer losse : but he himselfe shall be saved : yet so, as by fire. Knowe yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you ? If any man defile the Temple of God, him shall God destroy : for the Temple of God is holy, which Temple ye are. Let no man deceive himselfe : If any man among you seemeth to bee wise in this world, let him become a foole, that he may be wise. For the wisdom of this world is foolishnesse with God : for it is written, Hee taketh the wise in their owne craftinesse. And againe, The Lord knoweth the thoughts of the wise, that they are vaine. Therefore let no man glory in men, for all things are yours. Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours. And yee are Christs, and Christ is Gods.

CHAPTER IIII

In what ac-
count the
Ministers
ought to
bee had.

We have no-
thing which
wee have not
received.

The Apostles
spectacles to
the world,
Angels and
men,

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithfull. But with mee it is a very small thing that I should bee iudged of you, or of mans iudgement : yea, I iudge not mine owne selfe. For I know nothing by my selfe, yet am I not hereby iustified : but hee that iudgeth me is the Lord. Therefore iudge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkenesse, and will make manifest the counsels of the hearts : and then shall every man have prayse of God. And these things, brethren, I have in a figure transferred to my selfe, and to Apollo, for your sakes : that ye might learne in us not to thinke of men, above that which is written, that no one of you bee puffed up for one against another. For who maketh thee to differ from another ? And what hast thou that thou didst not receive ? Now if thou didst receive it, why doest thou glory as if thou hadst not received it ? Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reigne, that we also might reigne with you. For I thinke that God hath set forth us the Apostles last, as it were approved to death. For wee are made a spectacle unto the world, and to Angels, and to men. We are

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fooles for Christs sake, but ye are wise in Christ. We are weake, but ye are strong : yee are honourable, but we are despised. Even unto this present houre we both hunger and thirst, and are naked, and are buffeted, and have no certaine dwelling place, and labour, working with our owne hands : being reviled, wee blesse : being persecuted, we suffer it : being defamed, we intreate : we are made as the filth of the world, and are the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sonnes I warne you. For though you have ten thousand instructors in Christ, yet have yee not many fathers : For in Christ Iesus I have begotten you through the Gospel. Wherefore I beseech you, be yee followers of me. For this cause have I sent unto you Timotheus, who is my beloved sonne, and faithfull in the Lord, who shal bring you into remembrance of my wayes which be in Christ, as I teach every where in every Church. Nowe some are puffed up as though I would not come to you. But I wil come to you shortly, if the Lord will, and will knowe, not the speach of them which are puffed up, but the power. For the kingdome of God is not in word, but in power. What will ye ? Shall I come unto you with a rod, or in love, and in the spirit of meekenesse ?

CHAPTER IIII

The filth and
off-scouring
of the worlde :

Yet our fathers
in Christ,

Whome wee
ought to
followe.

CHAPTER V

IT is reported commonly, that there is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his fathers wife. And yee are puffed up, and have not rather mourned, that he that hath done this deed, might bee taken away from among you. For I verily as absent in body, but present in spirit, have iudged alreadie, as though I were present, concerning him that hath so done this deed, in the Name of our Lord Iesus Christ, when yee are gathered together, and my spirit, with the power of our Lord Iesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus. Your glorying is not good : know ye not that a little leaven leaveneth the whole lump ? Purge out therefore the olde leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passeeover is sacrificed for us. Therefore let us keepe the Feast, not with old leaven, neither with the leaven of malice and wickednesse : but with the unleavened bread of sinceritie and trueth. I wrote unto you in an Epistle, not to company with fornicators. Yet not altogether with the fornicatours of this world, or with

The incestu-
ous person

is cause rather
of shame unto
them, then of
reioycing.

The olde leaven
is to be purged
out.

I. CORINTHIANS

CHAPTER V

Heinous offenders are to be shamed and avoided.

the covetous, or extortioners, or with idolaters; for then must yee needs goe out of the world. But now I have written unto you, not to keepe company, if any man that is called a brother bee a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one, no, not to eate. For what have I to doe to iudge them also that are without? doe not ye iudge them that are within? But them that are without, God iudgeth. Therefore put away from among your selves that wicked person.

CHAPTER VI

The Corinthians must not vex their brethren, in going to law with them:

Especially under Infidels.

The unrighteous shall not inherite the kingdome of God.

Our bodies are the members of Christ, And Temples of the holy Ghost.

DARE any of you, having a matter against another, goe to law before the uniust, and not before the Saints? Do ye not know that the Saints shall iudge the world? And if the world shalbe iudged by you, are ye unworthy to iudge the smallest matters? Know ye not that we shall iudge Angels? How much more things that pertaine to this life? If then yee have iudgements of things pertaining to this life, set them to iudge who are least esteemed in the Church. I speake to your shame. Is it so, that there is not a wise man amongst you? no not one that shall bee able to iudge betweene his brethren? But brother goeth to law with brother, and that before the unbelievers? Now therefore, there is utterly a fault among you, because yee goe to law one with another: Why doe ye not rather take wrong? Why doe yee not rather suffer your selves to be defrauded? Nay, you do wrong and defraud, and that your brethren. Know yee not that the unrighteous shall not inherite the kingdome of God? Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankinde, nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God. All things are lawfull unto mee, but all things are not expedient: all things are lawfull for mee, but I will not bee brought under the power of any. Meats for the belly, and the belly for meates: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his owne power. Know yee not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What, know ye not that he which is ioyned to an

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harlot, is one body? for two (saith he) shalbe one flesh. But hee that is ioyned unto the Lord, is one spirit. Flee fornication: Every sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body. What, know ye not that your body is the Temple of the holy Ghost which is in you, which yee have of God, and ye are not your owne? For yee are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.

CHAPTER VI

They must not therefore be defiled.

CHAPTER VII

NOW concerning the things wherof ye wrote unto me, It is good for a man not to touch a woman. Neverthesse, to avoid fornication, let every man have his owne wife, and let every woman have her owne husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her owne body, but the husband: and likewise also the husband hath not power of his owne body, but the wife. Defraud you not one the other, except it bee with consent for a time, that yee may give your selves to fasting and prayer, and come together againe, that Satan tempt you not for your incontinenzie. But I speake this by permission, and not of commandement. For I would that all men were even as I my selfe: but every man hath his proper gift of God, one after this maner, and another after that. I say therefore to the unmarried and widowes, It is good for them if they abide even as I. But if they cannot containe, let them marry: for it is better to marrie then to burne. And unto the married, I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if shee depart, let her remaine unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speake I, not the Lord, If any brother hath a wife that beleeveth not, and shee bee pleased to dwell with him, let him not put her away. And the woman which hath an husband that beleeveth not, and if hee be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children uncleane, but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? But as God hath distributed

He treateth of mariage,

shewing it to be a remedy against fornication:

And that the bond thereof ought not lightly to be dissolved.

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CHAPTER VII

Every man
must be con-
tent with his
vocation.

Virginitie
wherefore to
be imbraced.

And for what
respects we
may either
marry, or
abstaine from
marying.

to every man, as the Lord hath called every one, so let him walke, and so ordeine I in all Churches. Is any man called being circumcised? let him not become uncircumcised: Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandements of God. Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou maist be made free, use it rather. For he that is called in the Lord, being a servant, is the Lords free man: likewise also hee that is called being free, is Christs servant. Ye are bought with a price, be not ye the servants of men. Brethren, let every man wherein he is called, therein abide with God. Nowe concerning virgins, I have no commaundement of the Lord: yet I give my iudgement as one that hath obtained mercy of the Lord to be faithfull. I suppose therefore that this is good for the present distresse, I say, that it is good for a man so to be. Art thou bound unto a wife? seeke not to bee loosed. Art thou loosed from a wife? seeke not a wife. But and if thou marry, thou hast not sinned, and if a virgin marry, shee hath not sinned: neverthesse, such shall have trouble in the flesh: but I spare you. But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none: and they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not: and they that use this world, as not abusing it: for the fashion of this world passeth away. But I would have you without carefulnesse. He that is unmarried, careth for the things that belongeth to the Lord, how he may please the Lord: but hee that is married, careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that shee may be holy, both in body and in spirit: but she that is married, careth for the things of the worlde, how shee may please her husband. And this I speake for your owne profite, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction. But if any man thinke that he behaveth himselfe uncomely toward his virgin, if she passe the floure of her age, and neede so require, let him doe what hee will, hee sinneth not: let them marry. Neverthesse, hee that standeth stedfast in his heart, having no necessitie, but hath power over his owne will, and hath so decreed in his heart that he will keepe his virgin, doeth well. So then he that giveth her in mariage, doeth wel: but he that giveth her not

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in mariage, doeth better. The wife is bound by the Lawe as long as her husband liveth: but if her husband bee dead, shee is at liberty to bee married to whom shee will, onely in the Lord. But shee is happier if shee so abide, after my iudgement: and I thinke also that I have the Spirit of God.

CHAPTER VII

CHAPTER VIII

NOW as touching things offered unto idoles, wee know that wee all have knowledge. Knowledge puffeth up: but Charitie edifieth. And if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to know. But if any man love God, the same is knowen of him. As concerning therefore the eating of those things that are offered in sacrifice unto idoles, wee know that an idole is nothing in the world, and that there is none other God but one. For though there bee that are called gods, whether in heaven or in earth (as there be gods many, and lords many:) but to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Iesus Christ, by whom are all things, and we by him. Howbeit there is not in everie man that knowledge: for some with conscience of the idole unto this houre, eate it as a thing offred unto an idole, and their conscience being weake, is defiled. But weate commendeth us not to God: for neither if we eate, are we the better: neither if wee eate not, are we the worse. But take heed lest by any meanes, this libertie of yours become a stumbling blocke to them that are weake. For if any man see thee which hast knowledge, sit at meat in the idols temple: shall not the conscience of him which is weake, be emboldened to eat those things which are offered to idols? And through thy knowledge shal the weake brother perish, for whome Christ died? But when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ. Wherefore if weate make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

To abstaine from meates offered to Idoles:

We must not abuse our Christian libertie, to the offence of our brethren:

but must bridle our knowledge with Charitie.

CHAPTER IX

AM I not an Apostle? am I not free? have I not seene Iesus Christ our Lord? Are not you my worke in the Lord? If I bee not an Apostle unto others, yet doubtlesse I am to you: for the seale of mine Apostleship are yee in the Lord. Mine answer to them that doe examine me, is this: Have wee not

He sheweth his libertie,

I. CORINTHIANS

CHAPTER IX

and that the
minister ought
to live by the
Gospel:

yet that him-
selfe hath of
his owne accord
abstained,

to be either
chargeable
unto them:

or offensive
unto any
in matters
indifferent.
Our life is like
unto a race.

power to eate and to drinke? Have we not power to lead about a sister a wife as wel as other Apostles, and as the brethren of the Lord, and Cephas? Or I onely and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his owne charges? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? Say I these things as a man? or saith not the Law the same also? For it is written in the Law of Moyses, Thou shalt not muzzell the mouth of the ox that treadeth out the corne: doth God take care for oxen? Or saith hee it altogether for our sakes? for our sakes, no doubt, this is written: that hee that ploweth, should plow in hope: and that hee that thresheth in hope, should bee partaker of his hope. If we have sown unto you spirituall things, is it a great thing if wee shall reape your carnall things? If others bee partakers of this power over you, are not we rather? Neverthelesse, we have not used this power: but suffer all things, lest wee should hinder the Gospel of Christ. Doye not know that they which minister about holy things, live of the things of the Temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordeined, that they which preach the Gospel, should live of the Gospel. But I have used none of these things. Neither have I written these things, that it should bee so done unto me: for it were better for me to die, then that any man should make my glorying voyd. For though I preach the Gospel, I have nothing to glorie of: for necessitie is laid upon mee, yea, woe is unto mee, if I preach not the Gospel. For if I doe this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? verily that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I bee free from all men, yet have I made my selfe servant unto all, that I might gaine the more. And unto the Iewes, I became as a Iew, that I might gaine the Iewes: to them that are under the Law, as under the Law, that I might gaine them that are under the Law: to them that are without Law, as without Law (being not without Law to God, but under the Law to Christ,) that I might gaine them that are without Law. To the weake became I as weake, that I might gaine the weake: I am made all things to all men, that I might by all meanes save some. And this I doe for the Gospels sake, that I might be partaker thereof with you. Know yee not that they which runne in a race, runne all, but one receiveth the price? So runne, that yee may obtaine. And

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every man that striveth for the masterie, is temperate in all things: Now they doe it to obtaine a corruptible crowne, but we an incorruptible. I therefore so runne, not as uncertainly: so fight I, not as one that beateth the ayre: but I keepe under my body, and bring it into subiection: lest that by any meanes when I have preached to others, I my selfe should be a castaway.

CHAPTER IX

CHAPTER X

MOREOVER brethren, I would not that yee should be ignorant, how that all our fathers were under the cloud, and all passed thorow the Sea: and were all baptized unto Moyses in the cloud, and in the sea: and did all eat the same spirituall meat: and did all drinke the same spirituall drinke: (for they dranke of that spirituall Rocke that followed them: and that Rocke was Christ) But with many of them God was not well pleased: for they were overthrowen in the wilderness. Now these things were our examples, to the intent wee should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them, as it is written, The people sate downe to eate and drinke, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twentie thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithfull, who wil not suffer you to bee tempted above that you are able: but will with the temptation also make a way to escape, that ye may bee able to beare it. Wherefore my dearly beloved, flee from idolatrie. I speake as to wise men: iudge ye what I say. The cup of blessing which wee blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the Altar? What say I then? that the idole is any thing? or that which is offered in sacrifice to idols is any thing? But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that yee should be

The Sacraments
of the Lewes,

are types
of ours,

and their
punishments,

examples
for us.

We must flie
from idolatrie.

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CHAPTER X

We must not
make the Lords
Table the table
of devils:
And in things
indifferent, we
must have re-
gard of our
brethren.

fellowship with devils. Yee cannot drinke the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords Table, and of the table of devils. Doe we provoke the Lord to iealousie? are we stronger then he? All things are lawfull for me, but all things are not expedient: All things are lawfull for mee, but all things edifie not. Let no man seeke his owne: but every man anothers wealth. Whatsoever is solde in the shambles, that eate, asking no question for conscience sake. For the earth is the Lords, and the fulnesse thereof. If any of them that beleieve not, bid you to a feast, and yee be disposed to goe, whatsoever is set before you, eate, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idoles, eate not for his sake that shewed it, and for conscience sake. The earth is the Lords, and the fulnesse thereof. Conscience I say, not thine owne, but of the others: for why is my libertie iudged of another mans conscience? For, if I by grace be a partaker, why am I evill spoken of, for that for which I give thanks? Whether therefore ye eat or drinke, or whatsoever ye doe, doe all to the glory of God. Give none offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God: even as I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be saved.

CHAPTER XI

He reproveth
them, because
in holy assem-
blies,

their men
prayed with
their heads
covered, and
women with
their heads
uncovered,

BE yee followers of mee, even as I also am of Christ. Now I prayse you, brethren, that you remember me in all things, and keepe the ordinances, as I delivered them to you. But I would have you knowe, that the head of every man is Christ: and the head of the woman is the man, and the head of Christ is God. Every man praying or prophecying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also bee shorne: but if it bee a shame for a woman to be shorne or shaven, let her be covered. For a man in deede ought not to cover his head, forasmuch as hee is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman: but the woman of the man. Neither was the man created for the woman: but the woman for the man. For this cause ought the woman to have power on her head,¹ because of the Angels. Neverthelesse,

¹ That is, a covering, in signe that she is under the power of her husband.

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CHAPTER XI

neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man: even so is the man also by the woman; but all things of God. Iudge in your selves, is it comely that a woman pray unto God uncovered? Doeth not even nature it selfe teach you, that if a man have long haire, it is a shame unto him? But if a woman have long haire, it is a glory to her: for her haire is given her for a covering. But if any man seeme to be contentious, we have no such custome, neither the Churches of God. Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worse. For first of all when yee come together in the Church, I heare that there be divisions among you, and I partly beleieve it. For there must bee also heresies among you, that they which are approved may be made manifest among you. When yee come together therefore into one place, this is not to eate the Lords Supper. For in eating, every one taketh before other, his owne supper: and one is hungry, and an other is drunken. What, have ye not houses to eate and to drinke in? Or despise yee the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I prayse you not. For I have received of the Lord that which also I delivered unto you, that the Lord Iesus, the same night in which he was betrayed, tooke bread: and when he had given thanks, he brake it, and sayd, Take, eate, this is my body, which is broken for you: this doe in remembrance of mee. After the same manner also hee tooke the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye, as oft as ye drinke it, in remembrance of me. For as often as ye eate this bread, and drinke this cup, yee doe shew the Lords death till he come. Wherefore, whosoever shall eate this bread, and drinke this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eate of that bread, and drinke of that cup. For hee that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body. For this cause many are weake and sickly among you, and many sleepe. For if we would iudge our selves, we should not be iudged. But when we are iudged, we are chastened of the Lord, that wee should not be condemned with the world. Wherefore my brethren, when ye come together to eate, tary one for another. And if any man hunger, let him eate at home, that ye come not together unto condemnation. And the rest wil I set in order, when I come.

and because generally their meetings were not for the better but for the worse, as

namely in profaning with their owne feasts the Lords Supper.

Lastly, he call-eth them to the first institution thereof.

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CHAPTER XII

CHAPTER XII

Spirituall gifts

are divers,

yet all to
profit withall.
And to that
ende, are
diversly
bestowed :

That by the
like proportion,
as the members
of a naturall
body, tend all
to the

mutuall
decency,

service, and

NOW concerning spirituall gifts, brethren, I would not have you ignorant. Yee know that yee were Gentiles, caryed away unto these dumbe idoles, even as ye were led. Wherefore I give you to understand, that no man speaking by the spirit of God, calleth Iesus accursed : and that no man can say that Iesus is the Lord, but by the holy Ghost. Nowe there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all. But the manifestation of the spirit, is given to every man to profit withall. For to one is given by the spirit, the word of wisdom, to another the word of knowledge, by the same spirit. To another faith, by the same spirit : to another the gifts of healing, by the same spirit : to another the working of miracles, to another prophecie, to another discerning of spirits, to another divers kindes of tongues, to another the interpretation of tongues. But all these worketh that one and the selfe same spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one bodie : so also is Christ. For by one spirit are we all baptized into one bodie, whether wee bee Iewes or Gentiles, whether wee bee bond or free : and have bene all made to drinke into one spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body : is it therefore not of the body ? And if the eare shall say, Because I am not the eye, I am not of the body : is it therefore not of the body ? If the whole body were an eye, where were the hearing ? If the whole were hearing, where were the smelling ? But now hath God set the members, every one of them in the body, as it hath pleased him. And if they were all one member, where were the body ? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee : nor againe, the head to the feete, I have no neede of you. Nay, much more those members of the bodie, which seeme to bee more feeble, are necessary. And those members of the bodie, which wee thinke to bee lesse honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comelinesse. For our comely parts have no need : but God hath tempered the bodie together, having given more abundant honour to that part which lacked : that there should be no schisme in the body : but that

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the members should have the same care one for another. And whether one member suffer, all the members suffer with it: or one member be honoured, all the members reioyce with it. Now yee are the body of Christ, and members in particular. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps in governments, diversities of tongues. Are all Apostles? are all Prophets? are all Teachers? are all workers of miracles? have all the gifts of healing? doe all speake with tongues? doe all interpret? But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

CHAPTER XII

succour of the same body; so wee should doe one for another, to make up the mysticall body of Christ.

CHAPTER XIII

THOUGH I speake with the tongues of men and of Angels, and have not charity, I am become as sounding brasse or a tinkling cymbal. And though I have the gift of prophesie, and understand all mysteries and all knowledge: and though I have all faith, so that I could remoove mountaines, and have no charitie, I am nothing. And though I bestowe all my goods to feede the poore, and though I give my body to be burned, and have not charitie, it profiteth me nothing. Charitie suffereth long, and is kinde: charitie envieth not: charitie vaunteth not it selfe, is not puffed up, doeth not behave it selfe unseemly, seeketh not her owne, is not easily provoked, thinketh no evill, reioyceth not in iniquitie, but reioyceth in the trueth: beareth all things, beleeveth all things, hopeth all things, endureth all things. Charitie never faileth: but whether there be propheties, they shall faile; whether there bee tongues, they shall cease; whether there bee knowledge, it shall vanish away. For we know in part, and we prophetie in part. But when that which is perfect is come, then that which is in part, shalbe done away. When I was a childe, I spake as a childe, I understood as a childe, I thought as a childe: but when I became a man, I put away childish things. For now we see through a glasse, darkely: but then face to face: now I know in part, but then shall I know even as also I am knownen. And now abideth faith, hope, charitie, these three, but the greatest of these is charitie.

how excellent soever, are nothing worth without charitie.

The praises thereof, and

prelation before hope and faith.

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CHAPTER XIII

Prophecie is
commended,
and preferred
before speak-
ing with
tongues,

by a compari-
son drawn
from musicall
instruments.

Both must bee
referred to
edification,

CHAPTER XIII

FOLLOW after charitie, and desire spirituall gifts, but rather that yee may prophesie. For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him: howbeit in the spirit he speaketh mysteries. But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue, edifieth himselfe: but hee that prophesieth, edifieth the Church. I would that yee all spake with tongues, but rather that ye prophesied: for greater is hee that prophesieth, then hee that speaketh with tongues, except hee interprete, that the Church may receive edifying. Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speake to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harpe, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertaine sound, who shall prepare himselfe to the battell? So likewise you, except ye utter by the tongue words easie to be understood, how shall it be known what is spoken? for ye shall speake into the aire. There are, it may bee, so many kindes of voices in the world, and none of them are without signification. Therefore if I know not the meaning of the voyce, I shall bee unto him that speaketh, a Barbarian, and he that speaketh shall be a Barbarian unto mee. Even so ye, forasmuch as yee are zealous of spirituall gifts, seeke that yee may excell to the edifying of the Church. Wherefore let him that speaketh in an unknown tongue, pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitfull. What is it then? I will pray with the spirit, and wil pray with understanding also: I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt blesse with the spirit, how shall hee that occupieth the roome of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well: but the other is not edified. I thanke my God, I speake with tongues more then you all. Yet in the Church I had rather speake five words with my understanding, that by my voyce I might teach others also, then ten thousand words in an unknown tongue. Brethren, bee not children in understanding: how be it, in malice be yee children, but in understanding be men. In the Law it is written, With

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men of other tongues, and other lippes will I speake unto this people: and yet for all that will they not heare me, saith the Lord. Wherefore tongues are for a signe, not to them that beleeve, but to them that beleeve not: But prophesying serveth not for them that beleeve not, but for them which beleeve. If therefore the whole Church be come together into some place, and all speake with tongues, and there come in those that are unlearned, or unbeleevvers, will they not say that ye are mad? But if all prophesie, and there come in one that beleeveth not, or one unlearned: he is convinced of all, he is iudged of all. And thus are the secrets of his heart made manifest, and so falling downe on his face, hee will worship God, and report that God is in you of a trueth. How is it then brethren? when ye come together, every one of you hath a Psalme, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: Let all things be done unto edifying. If any man speake in an unknowen tongue, let it be by two, or at the most by three, and that by course, and let one interpret. But if there be no interpreter, let him keepe silence in the Church, and let him speake to himselfe, and to God. Let the Prophets speake two or three, and let the other iudge. If any thing be reveiled to another that sitteth by, let the first hold his peace. For yee may all prophesie one by one, that all may learne, and all may be comforted. And the spirits of the Prophets are subject to the Prophets. For God is not the authour of confusion, but of peace, as in all Churches of the Saints. Let your women keepe silence in the Churches, for it is not permitted unto them to speake; but they are commanded to bee under obedience: as also saith the Law. And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church. What? came the word of God out from you? or came it unto you onely? If any man thinke himselfe to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the commandements of the Lord. But if any man bee ignorant, let him be ignorant. Wherefore brethren, covet to prophesie, and forbid not to speake with tongues. Let all things be done decently, and in order.

as to their true
and proper end.

The true use of
each is taught,

and the abuse
taxed.

Women are
forbidden to
speake in the
Church.

CHAPTER XV

MOREOVER brethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein yee stand. By which also yee are saved, if yee keepe in memorie what I preached unto you, unlesse yee

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CHAPTER XV

By Christes
resurrection,

he proveth the
necessitie of
our resurrec-
tion, against all
such as deny
the resurrection
of the body.

The fruit,

have beleevd in vaine. For I delivered unto you first of all, that which I also received, how that Christ died for our sinnes according to the Scriptures: and that he was buried, and that he rose againe the third day according to the Scriptures. And that he was seene of Cephas, then of the twelve. And that hee was seene of above five hundred brethren at once: of whom the greater part remaine unto this present, but some are fallen asleepe. After that, he was seen of Iames, then of all the Apostles. And last of all he was seene of me also, as of one borne out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vaine: But I laboured more abundantly then they all, yet not I, but the grace of God which was with me: therefore, whether it were I or they, so we preach, and so ye beleevd. Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vaine, and your faith is also vaine: yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ: whom hee raised not up, if so bee that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vaine, ye are yet in your sinnes. Then they also which are fallen asleepe in Christ, are perished. If in this life only we have hope in Christ, wee are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his owne order. Christ the first fruits, afterward they that are Christs, at his comming. Then commeth the end, when he shall have delivered up the kingdome to God even the Father, when he shall have put downe all rule, and all authority and power. For he must reigne, till hee hath put all enemies under his feete. The last enemy that shall be destroyed, is death. For he hath put all things under his feete; but when hee saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall bee subdued unto him, then shal the Sonne also himselfe bee subiect unto him that put all things under him, that God may be all in all. Else what shal they do, which are baptized for the dead, if the

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CHAPTER XV

dead rise not at all, why are they then baptized for the dead? And why stand we in jeopardy every houre? I protest by your reioycing which I have in Christ Iesus our Lord, I die dayly. If after the maner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eate and drinke, for to morrowe wee die. Bee not deceived: evill communications corrupt good manners. Awake to righteousness, and sinne not: for some have not the knowledge of God, I speake this to your shame. But some man will say, How are the dead rayseed up? and with what body doe they come? Thou foole, that which thou sowest, is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare graine, it may chance of wheate, or of some other graine. But God giveth it a body as it hath pleased him, and to every seed his owne body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestiall bodies, and bodies terrestriall: But the glorie of the celestiall is one, and the glorie of the terrestriall is another. There is one glory of the sunne, another of the moone, and another glorie of the starres: for one starre differeth from another starre in glorie. So also is the resurrection of the dead, it is sowed in corruption, it is raised in incorruption. It is sowed in dishonour, it is rayseed in glorie: it is sowed in weakenesse, it is rayseed in power: it is sowed a naturall body, it is raised a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie. And so it is written: The first man Adam was made a living soule, the last Adam was made a quickening spirit. Howbeit that was not first which is spirituall: but that which is naturall, and afterward that which is spirituall. The first man is of the earth, earthy: The second man is the Lord from heaven. As is the earthy, such are they that are earthy, and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, wee shall also beare the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherite the kingdome of God: neither doth corruption inherite incorruption. Behold, I shew you a myserie: we shall not all sleepe, but wee shall all be changed, in a moment, in the twinckling of an eye, at the last trumpe, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortall must put on immortalitie. So when this corruptible shall have put on incorruption, and this mortall shall have put on immortality, then shall be brought to passe

and maner
thereof,

And of the
changing of
them, that
shall bee
found alive at
the last day.

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CHAPTER XV

the saying that is written, Death is swallowed up in victorie. O death, where is thy sting? O grave, where is thy victorie? The sting of death is sinne, and the strength of sinne is the law. But thanks be to God, which giveth us the victorie, through our Lord Iesus Christ. Therefore my beloved brethren, be yee stedfast, unmoveable, alwayes abounding in the worke of the Lord, forasmuch as you know that your labour is not in vaine in the Lord.

CHAPTER XVI

Hee exhorteth
them to relieve
the want of the
brethren at
Ierusalem.

NOW concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so doe ye. Upon the first day of the weeke, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever you shall approve by your letters, them wil I send to bring your liberality unto Ierusalem. And if it be meet that I goe also, they shall goe with me. Now I wil come unto you, when I shall passe through Macedonia : for I doe passe through Macedonia. And it may bee that I will abide, yea, and winter with you, that yee may bring me on my iourny, whithersoever I goe. For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus untill Pentecost. For a great doore and effectuall is opened unto mee, and there are many adversaries. Now if Timotheus come, see that he may be with you without feare : for hee worketh the worke of the Lord, as I also doe. Let no man therefore despise him : but conduct him forth in peace, that hee may come unto me : for I looke for him with the brethren. As touching our brother Apollos, I greatly desired him to come unto you with the brethren, but his wil was not at all to come at this time : but he wil come when hee shall have convenient time. Watch yee, stand fast in the faith, quit you like men : be strong. Let all your things be done with charitie. I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the Saints,) that ye submit your selves unto such, and to every one that helpeth with us and laboureth. I am glad of the comming of Stephanas, and Fortunatus, and Achaicus : for that which was lacking on your part, they have supplied. For they have refreshed my spirit and yours : therefore acknowledge yee them that are such. The Churches of Asia salute you : Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. All the brethren greet you : greet ye one

Commendeth
Timothy,

And after
friendly
admonitions,

Shutteth up
his Epistle
with divers
salutations.

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another with an holy kisse. The salutation of me Paul, with mine owne hand. If any man love not the Lord Iesus Christ, let him bee Anathema Maranatha. The grace of our Lord Iesus Christ be with you. My love be with you all in Christ Iesus, Amen.

CHAPTER
XVI

The first Epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

CHAPTER I



PAUL an Apostle of Iesus Christ by the will of God, and Timothie our brother, unto the Church of God, which is at Corinth, with all the Saints, which are in all Achaia: Grace bee to you and peace, from God our Father, and from the Lord Iesus Christ. Blessed be God, even the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that

The Apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions,

we may be able to comfort them which are in any trouble, by the comfort, wherewith we our selves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectuell in the enduring of the same sufferings, which wee also suffer: or whether we be comforted, it is for your consolation, and salvation. And our hope of you is stedfast, knowing, that as you are partakers of the sufferings, so shall yee be also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, in so much that we despaired even of life. But we had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead. Who delivered us from so great a death, and doeth deliver: in whom we trust that he will yet deliver

so particularly in his late danger in Asia.

II. CORINTHIANS

CHAPTER I

And calling both his owne conscience, and theirs to witness, of his sincere manner of preaching the immutable trueth of the Gospel,

Hee excuseth his not coming to them, as proceeding not of lightnesse, but of his lenitie towards them.

us: you also helping together by prayer for us, that for the gift bestowed upon us by the meanes of many persons, thanks may bee given by many on our behalfe. For our reioycing is this, the testimony of our conscience, that in simplicitie and godly sinceritie, not with fleshly wisdom, but by the grace of God, wee have had our conversation in the world, and more abundantly to youwards. For we write none other things unto you, then what you reade or acknowledge, and I trust you shall acknowledge even to the end. As also you have acknowledged us in part, that we are your reioycing, even as ye also are ours, in the day of the Lord Iesus. And in this confidence I was minded to come unto you before, that you might have a second benefit: and to passe by you into Macedonia, and to come againe out of Macedonia unto you, and of you to bee brought on my way toward Iudea. When I therefore was thus minded, did I use lightnesse? or the things that I purpose, doe I purpose according to the flesh, that with mee there should be yea yea, and nay nay? But as God is true, our word toward you, was not yea and nay. For the Sonne of God Iesus Christ, who was preached among you by us, even by me, and Sylvanus and Timotheus, was not Yea, and Nay, but in him, was yea. For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us. Now hee which stablisheth us with you, in Christ, and hath anoynted us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover, I call God for a record upon my soule, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your ioy: for by faith ye stand.

CHAPTER II

Having shewed the reason why he came not them,

Hee requireth them to forgive and to comfort that excommunicated person,

BUT I determined this with my selfe, that I would not come againe to you in heaviness. For if I make you sorie, who is hee then that maketh mee glad, but the same which is made sorie by me. And I wrote this same unto you, least when I came, I should have sorrow from them of whome I ought to reioyce, having confidence in you all, that my ioy is the ioy of you all. For out of much affliction and anguish of heart, I wrote unto you with many teares, not that you should bee grieved, but that yee might knowe the love which I have more abundantly unto you. But if any have caused griefe, hee hath not grieved mee, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many. So that contrarywise, yee ought rather to forgive him, and comfort him, lest perhaps,

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such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that you would confirme your love towards him. For to this end also did I write, that I might know the proofe of you, whether ye be obedient in all things. To whom yee forgave any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in the person of Christ, lest Satan should get an advantage of us: for wee are not ignorant of his devices. Furthermore when I came to Troas, to preach Christs Gospel, and a doore was opened unto mee of the Lord, I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia. Now thanks bee unto God, which alwayes causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For wee are unto God, a sweet savour of Christ, in them that are saved, and in them that perish. To the one wee are the savour of death unto death; and to the other, the savour of life unto life: and who is sufficient for these things? For wee are not as many which corrupt the word of God: but as of sinceritie, but as of God, in the sight of God speake we in Christ.

CHAPTER II

Even as himselfe also upon his true repentance had forgiven him, declaring withall why hee departed from Troas to Macedonia, and the happy successe which God gave to his preaching in all places.

CHAPTER III

DOEE wee begin againe to commend our selves? or need wee, as some others, Epistles of commendation to you, or letters of commendation from you? Ye are our Epistle written in our hearts, known and read of all men. Forasmuch as yee are manifestly declared to be the Epistle of Christ ministred by us, written not with inke, but with the spirit of the living God, not in tables of stone, but in fleshy tables of the heart. And such trust have wee through Christ to Godward: not that wee are sufficient of our selves to thinke any thing as of our selves: but our sufficiencie is of God: who also hath made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death written, and ingraven in stones, was glorious, so that the children of Israel could not stedfastly beholde the face of Moses, for the glory of his countenance, which glorie was to be done away: how shall not the ministration of the spirit, be rather glorious? For if the ministration of condemnation bee glory, much more doth the ministration of righteousness exceed in glorie. For even that which was made glorious, had no glorie in this respect by reason of the glorie that excelleth. For if that which is done away, was glorious, much more that which remaineth

Lest their false teachers should charge him with vaine-glory, hee sheweth the faith and graces of the Corinthians, to be a sufficient commendation of his ministerie. Whereupon entering a comparison betweene the ministers of the Law and of the Gospel,

II. CORINTHIANS

CHAPTER III

he proveth that his ministerie is so far the more excellent, as the Gospel of life and libertie is more glorious then the law of condemnation.

is glorious. Seeing then that wee have such hope, we use great plainnesse of speech. And not as Moses, which put a vaile over his face, that the children of Israel could not stedfastly looke to the end of that which is abolished; but their mindes were blinded: for untill this day remaineth the same vaile untaken away, in the reading of the old testament: which vaile is done away in Christ. But even unto this day, when Moses is read, the vaile is upon their heart. Neverthelesse, when it shall turne to the Lord, the vaile shall be taken away. Now the Lord is that spirit, and where the Spirit of the Lord is, there is libertie. But we all, with open face beholding as in a glasse the glory of the Lord, are changed into the same image, from glorie to glorie, even as by the spirit of the Lord.

CHAPTER IIII

He declareth how hee hath used all synecritie and faithfull diligence in preaching the Gospel,

and how the troubles and persecutions which he dayly indured for the same, did redound to the praise of Gods power,

to the benefit of the Church,

THEREFORE, seeing we have this ministry, as we have received mercie wee faint not: but have renounced the hidden things of dishonesty, not walking in craftines, nor handling the word of God deceitfully, but by manifestation of the trueth, commending our selves to every mans conscience, in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which beleve not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not our selves, but Christ Iesus the Lord, and our selves your servants for Iesus sake. For God who commaunded the light to shine out of darkenes, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Iesus Christ. But we have this treasure in earthen vessels, that the excellencie of the power may be of God, and not of us. Wee are troubled on every side, yet not distressed; we are perplexed, but not in despaire, persecuted, but not forsaken; cast downe, but not destroyed. Alwayes bearing about in the body, the dying of the Lord Iesus, that the life also of Iesus might bee made manifest in our body. For we which live, are alway delivered unto death for Iesus sake, that the life also of Iesus might bee made manifest in our mortall flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I beleeeved, and therefore have I spoken: wee also beleeeve, and therefore speake. Knowing that hee which raised up the Lord Iesus, shall raise up us also by Iesus, and shall present us with you. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory

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of God. For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall waight of glory, while we looke not at the things which are seene, but at the things which are not seene: for the things which are seene, are temporall, but the things which are not seene, are eternall.

CHAPTER
IIII

and to the
Apostles owne
eternall glory.

CHAPTER V

FOR we know, that if our earthly house of this Tabernacle were dissolved, wee have a building of God, an house not made with hand, eternall in the heavens. For in this we grone earnestly, desiring to be clothed upon with our house, which is from heaven. If so be that being clothed we shal not be found naked. For, we that are in this tabernacle, doe grone, being burdened, not for that wee would bee unclothed, but clothed upon, that mortalitie might bee swallowed up of life. Now he that hath wrought us for the selfe same thing, is God, who also hath given unto us the earnest of the spirit. Therefore we are alwayes confident, knowing that whilest wee are at home in the body, wee are absent from the Lord. (For we walke by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that whether present or absent, we may be accepted of him. For we must all appeare before the iudgement seat of Christ, that every one may receive the things done in his body, according to that hee hath done, whether it be good or bad. Knowing therefore the terrour of the Lord, we perswade men; but we are made manifest unto God, and I trust also, are made manifest to your consciences. For we commend not our selves againe unto you, but give you occasion to glory on our behalfe, that you may have somewhat to answer them, which glory in appearance, and not in heart. For whether wee bee besides our selves, it is to God: or whether we bee sober, it is for your cause. For the love of Christ constraineth us, because wee thus iudge: that if one died for all, then were all dead: and that he died for all, that they which live, should not hencefoorth live unto themselves, but unto him which died for them, and rose againe. Wherefore hencefoorth know we no man, after the flesh: yea, though we have knowen Christ after the flesh, yet now hencefoorth knowe wee him no more. Therefore if any man be in Christ, hee is a new creature: old things are past away, behold, al things are become new. And all things

That in his
assured hope
of immortall
glorie,

and in expect-
ance of it, and
of the generall
iudgement, hee
laboureth to
keepe a good
conscience,

not that he may
herein boast
of himselfe,

but as one that
having received
life from Christ,
indevoureth to
live as a new
creature to
Christ onely,

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CHAPTER V

and by his ministry of reconciliation to reconcile others also in Christ to God.

are of God, who hath reconciled us to himselfe by Iesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himselfe, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, that be ye reconciled to God. For he hath made him to be sinne for us, who knewe no sinne, that wee might bee made the righteousness of God in him.

CHAPTER VI

That hee hath approved himselfe a faithfull minister of Christ, both by his exhortations,

and by integritye of life, and by patient enduring all kinds of affliction and disgraces for the Gospel.

Of which hee speaketh the more boldly amongst them, because his heart is open to them,

And he expecteth the like affection from them againe,

Exhorting to flee the societie and pollutions of Idolaters, as being themselves Temples of the living God.

WEE then, as workers together with him, beseech you also, that ye receive not the grace of God in vaine. (For he saith,

I have heard thee in a time accepted,

And in the day of salvation have I succoured thee :

beholde, now is the accepted time, behold, now is the day of salvation) Giving no offence in any thing, that the ministry be not blamed : but in all things approving our selves, as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by purenesse, by knowledge, by long suffering, by kindness, by the holy Ghost, by love unfained, by the worde of trueth, by the power of God, by the armour of righteousness, on the right hand, and on the left, by honour and dishonour, by evil report and good report, as deceivers and yet true: as unknownen, and yet wel knownen: as dying, and behold, we live: as chastened, and not killed: as sorrowfull, yet alway reioycing: as poore, yet making many rich: as having nothing, yet possessing all things. O yee Corinthians, our mouth is open unto you, our heart is enlarged. Yee are not straitened in us, but yee are straitened in your owne bowels. Nowe for a recompense in the same, (I speake as unto my children) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darknesse? And what concord hath Christ with Belial? or what part hath he that beleeveth, with an infidel? And what agreement hath the Temple of God with idoles? for ye are the Temple of the living God, as God hath saide, I will dwell in them, and walke in them, and I will be their God, and they shall be my people. Wherefore

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Come out from among them, and bee yee separate,
saieth the Lord,

And touch not the uncleane thing,

And I will receive you,

And will bee a Father unto you,

And ye shall bee my sonnes and daughters,

saieth the Lord Almighty.

CHAPTER

VI

CHAPTER VII

HAVING therefore these promises (dearely beloved) let us
cleanse our selves from all filthines of the flesh and spirit,
perfecting holinesse in the feare of God. Receive us,
we have wronged no man, wee have corrupted no man, wee have
defrauded no man. I speake not this to condemne you: for I have
said before, that you are in our hearts to die and live with you.
Great is my boldnesse of speach toward you, great is my glorying
of you, I am filled with comfort, I am exceeding ioyfull in all our
tribulation. For when wee were come into Macedonia, our flesh
had no rest, but we were troubled on every side; without were
fightings, within were feares. Neverthelesse, God that comforteth
those that are cast downe, comforted us by the comming of Titus.
And not by his comming onely, but by the consolation wherewith
hee was comforted in you, when he told us your earnest desire,
your mourning, your fervent minde toward me, so that I reioyced
the more. For though I made you sory with a letter, I doe not
repent, though I did repent: For I perceiue that the same Epistle
hath made you sory, thogh it were but for a season. Now I
reioyce, not that ye were made sorie, but that ye sorrowed to
repentance: for ye were made sorie after a godly maner, that
ye might receive damage by us in nothing. For godly sorrow
worketh repentance to salvation not to be repented of, but the
sorrow of the world worketh death. For behold this selfe same
thing that yee sorrowed after a godly sort, what carefulnesse it
wrought in you, yea, what clearing of your selves, yea, what indig-
nation, yea what feare, yea what vehement desire, yea what zeale,
yea what revenge; In all things yee have approved your selves to
be cleare in this matter. Wherefore though I wrote unto you, I
did it not for his cause that had done the wrong, nor for his cause
that suffered wrong, but that our care for you in the sight of God
might appeare unto you. Therefore we were comforted in your
comfort, yea and exceedingly the more ioyed wee for the ioy of
Titus, because his spirit was refreshed by you all. For if I have

Hee proceedeth
in exhorting
them to puritie
of life,

and to beare
him like affec-
tion as hee
doeth to them.

Whereof, lest
hee might
seeme to doubt,
hee declareth
what comfort
he tooke in his
afflictions, by
the report
which Titus
gave of their
godly sorrow,
which his
former Epistle
had wrought
in them,

and of their
loving kindnes
and obedience
towards Titus,
answerable to
his former
boastings of
them.

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CHAPTER VII

boasted any thing to him of you, I am not ashamed; but as we spake all things to you in trueth, even so our boasting which I made before Titus, is found a trueth. And his inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with feare and trembling you received him. I reioyce therefore that I have confidence in you in all things.

CHAPTER VIII

He stirreth them up to a liberall contribution for the poore Saints at Ierusalem, by the example of the Macedonians,

by commendation of their former forwardnesse,

by the example of Christ,

and by the spirituall profit that shall redound to themselves thereby:

MOREOVER, brethren, wee do you to wit of the grace of God bestowed on the Churches of Macedonia, how that in a great trial of affliction, the abundance of their ioy, and their deepe povertie, abounded unto the riches of their liberalitie. For to their power (I beare record) yea, and beyond their power they were willing of themselves: praying us with much entreatie, that we would receive the gift, and take upon us the fellowship of the ministring to the Saints. And this they did, not as we hoped, but first gave their owne selves to the Lord, and unto us, by the will of God. In so much that wee desired Titus, that as he had begun, so hee would also finish in you, the same grace also. Therefore (as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us) see that yee abound in this grace also. I speake not by commandement, but by occasion of the forwardnesse of others, and to proove the sinceritie of your love. For yee know the grace of our Lord Iesus Christ, that though he was rich, yet for your sakes he became poore, that yee through his povertie might be rich. And herein I give my advice, for this is expedient for you, who have begun before, not onely to doe, but also to be forward a yeere agoe. Now therefore performe the doing of it, that as there was a readinesse to will, so there may be a performance also out of that which you have. For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. For I meane not that other men bee eased, and you burthened: but by an equalitie: that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equalitie, as it is written, Hee that had gathered much, had nothing over, and hee that had gathered little, had no lacke. But thanks bee to God which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation, but being more forward, of his owne accord he went unto you. And wee have sent with him the brother, whose praise is in the Gospel, throughout all the Churches.

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And not that onely, but who was also chosen of the Churches to travaile with us with this grace which is administred by us to the glorie of the same Lord, and declaration of your readie minde. Avoyding this, that no man should blame us in this aboundance which is administred by us. Providing for honest things, not onely in the sight of the Lord, but in the sight of men. And we have sent with them our brother, whom wee have often times proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any doe enquire of Titus; he is my partner and fellow helper concerning you: or our brethren bee enquired of, they are the messengers of the Churches, and the glorie of Christ. Wherefore shew ye to them, and before the Churches, the proove of your love, and of our boasting on your behalfe.

CHAPTER VIII

Commending to them the integritie and willingnesse of Titus, and those other brethren, who upon his request, exhortation and commendation, were purposely come to them for this businesse.

CHAPTER IX

FOR as touching the ministring to the Saints, it is superfluous for mee to write to you. For I know the forwardnesse of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a yeere agoe, and your zeale hath provoked very many. Yet have I sent the brethren, least our boasting of you should bee in vaine in this behalfe, that as I saide, yee may be readie. Lest happily if they of Macedonia come with mee, and find you unprepared, wee (that wee say not, you) should bee ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your bountie, whereof yee had notice before, that the same might bee readie, as a matter of bountie, not of covetousnesse. But this I say, Hee which soweth sparingly, shall reape sparingly: and he which soweth bountifully, shall reape bountifully. Everie man according as he purposeth in his heart, so let him give; not grudgingly, or of necessitie: for God loveth a cheerefull giver. And God is able to make all grace abound towards you, that ye alwayes having all sufficiencie in all things, may abound to every good worke, (as it is written:

Hee yeeldeth the reason why, though hee knewe their forwardnesse, yet hee sent Titus and his brethren before hand.

And hee proceedeth in stirring them up to a bountifull almes, as being but a kind of sowing of seed,

Hee hath dispersed abroad: Hee hath given to the poore:

His righteousnesse remaineth for ever.

Now he that ministreth seede to the sower, both minister bread for your foode, and multiply your seede sown, and encrease the frutes of your righteousnesse) being enriched in every thing to al bountifulnes, which causeth through us thanksgiving to God. For the administration of this service, not onely supplieth the want

which shall returne a great increase to them,

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CHAPTER IX

and occasion a great sacrifice of thanksgivings unto God.

of the Saints, but is abundant also by many thanksgivings unto God, whiles by the experiment of this ministration, they glorifie God for your professed subiection unto the Gospel of Christ, and for your liberall distribution unto them, and unto all men: and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakeable gift.

CHAPTER X

Against the false Apostles, who disgraced the weaknesse of his person and bodily presence, he setteth out the spirituall might and authoritie, with which hee is armed against all adversary powers,

assuring them that at his comming hee will bee found as mightie in word, as hee is now in writing beeing absent,

And withall taxing them for reaching out themselves beyond their compasse, and vantage themselves into other mens labors.

NOW I Paul my selfe beseech you, by the meekenes and gentlenesse of Christ, who in presence am base among you, but being absent, am bold toward you: but I beseech you, that I may not bee bold when I am present, with that confidence wherewith I thinke to be bold against some, which thinke of us as if wee walked according to the flesh. For though we walke in the flesh, we doe not warre after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling downe of strong holds.) Casting down imaginations, and every high thing that exalteth it selfe against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ: and having in a readinesse to revenge all disobedience, when your obedience is fulfilled. Doe ye looke on things after the outward appearance? if any man trust to himselfe, that he is Christs, let him of himselfe thinke this againe, that as he is Christs, even so are we Christs. For though I should boast somewhat more of our authority (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed: that I may not seeme as if I would terrifie you by letters. For his letters (say they) are waighty and powerfull, but his bodily presence is weake, and his speach contemptible. Let such a one thinke this: that such as we are in word by letters, when we are absent, such will we be also in deede when we are present. For we dare not make our selves of the number, or compare our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule, which God hath distributed to us, a measure to reach even unto you. For we stretch not our selves beyond our measure as though wee reached not unto you, for wee are come as farre as to you also, in preaching the Gospel of Christ. Not boasting of things without our measure, that is, of other mens labours, but having hope, when your faith is increased, that wee shall bee enlarged by you, accord-

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ing to our rule abundantly. To preach the Gospel in the regions beyond you, and not to boast in another mans line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For, not he that commendeth himselfe is approved, but whom the Lord commendeth.

CHAPTER X

CHAPTER XI

WOULD to God you could beare with mee a little in my folly, and in deede beare with me. For I am iealous over you with godly iealousie, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I feare lest by any meanes, as the Serpent beguiled Eve through his subtilty, so your mindes should bee corrupted from the simplicitie that is in Christ. For if he that commeth preacheth another Iesus whome wee have not preached, or if yee receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, yee might well beare with him. For, I suppose, I was not a whit behinde the very chiefest Apostles. But though I be rude in speech, yet not in knowledge; but we have bene thoroughly made manifest among you in all things. Have I committed an offence in abasing my selfe, that you might be exalted, because I have preached to you the Gospel of God freely? I robbed other Churches, taking wages of them to doe you service. And when I was present with you, and wanted, I was chargeable to no man: For that which was lacking to mee, the brethren which came from Macedonia supplied, and in all things I have kept my selfe from being burthensome to you, and so will I keepe my selfe. As the trueth of Christ is in mee, no man shall stop mee of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I doe, that I wil doe, that I may cut off occasion from them which desire occasion, that wherein they glory, they may bee found even as we. For such are false Apostles, deceitfull workers, transforming themselves into the Apostles of Christ. And no marveile, for Sathan himselfe is transformed into an Angel of light. Therefore it is no great thing if his ministers also bee transformed as the ministers of righteousness, whose end shall be according to their workes. I say againe, Let no man thinke mee a foole; if otherwise, yet as a foole receive me, that I may boast my selfe a little. That which I speake, I speake it not after the Lord, but as it were foolishly in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fooles gladly, seeing

Out of his
ielousie over
the Corinthians,
who seemed to
make more ac-
count of the
false apostles,
then of him, he
entred into a
forced com-
mendation of
himselfe,

of his equalitie
with the chiefe
Apostles,

of his preaching
the Gospel to
them freely,
and without
any their
charge,

shewing that
hee was not
inferiour to
those deceit-
full workers,
in any legall
prerogative,

II. CORINTHIANS

CHAPTER

XI

and in the service of Christ, and in all kind of sufferings for his ministry, farre superiour.

ye your selves are wise. For ye suffer if a man bring you into bondage, if a man deuoure you, if a man take of you, if a man exalt himselfe, if a man smite you on the face. I speake as concerning reproch, as though we had bene weake : howbeit, wherein soeuer any is bold, I speake foolishly, I am bold also. Are they Hebrewes? so am I : are they Israelites? so am I : are they the seed of Abraham? so am I : are they ministers of Christ? I speake as a foole, I am more : in labors more abundant : in stripes above measure : in prisons more frequent : in deaths oft. Of the Iewes five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned : thrice I suffered shipwracke : a night and a day I have bene in the deepe. In iourneying often, in perils of waters, in perils of robbers, in perils by my owne countreyemen, in perils by the heathen, in perils in the citie, in perils in the wilderness, in perils in the sea, in perils among false brethren, in wearinesse and painfulnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednes. Besides those things that are without, that which commeth upon me dayly, the care of all the Churches. Who is weake, and I am not weake? who is offended, and I burne not? If I must needes glory, I will glory of the things which concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governour under Aretas the King, kept the citie with a garison, desirous to apprehend mee. And through a window in a basket was I let downe, by the wall, and escaped his hands.

CHAPTER XII

For commending of his Apostleship, though he might glory of his wonderful revelations,

IT is not expedient for me, doubtlesse, to glory, I will come to visions and revelations of the Lord. I knewe a man in Christ above fourteene yeeeres agoe, whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth : such a one, caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth.) How that he was caught up into Paradise, and heard unspeakeable wordes, which it is not lawfull for a man to utter. Of such a one will I glory, yet of my selfe I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a foole : for I will say the trueth. But now I forbear, lest any man should thinke of me above that which hee seeth me to bee, or that hee heareth of me : and least I should bee exalted above measure through the abundance of the revelations, there

II. CORINTHIANS

was given to me a thorne in the flesh, the messenger of Sathan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from mee. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weaknes. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christes sake: for when I am weake, then am I strong. I am become a foole in glorying, ye have compelled me. For I ought to have beene commended of you: for in nothing am I behinde the very chiefest Apostles, though I be nothing. Truly the signes of an Apostle were wrought among you in all patience, in signes and wonders, and mightie deeds. For what is it wherein yee were inferior to other Churches, except it bee that I my selfe was not burthensome to you? forgive me this wrong. Behold, the third time I am readie to come to you, and I will not be burthensome to you; for I seeke not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I wil very gladly spend and bee spent for you, though the more abundantly I love you, the lesse I bee loved. But be it so: I did not burthen you: neverthelesse beeing craftie, I caught you with guile. Did I make a gaine of you by any of them, whom I sent unto you? I desired Titus, and with him I sent a brother: did Titus make a gaine of you? Walked wee not in the same spirit? walked wee not in the same steps? Againe, thinke you that we excuse our selves unto you? wee speake before God in Christ: but wee doe all things, dearely beloved, for your edifying. For I feare lest when I come, I shall not find you such as I would, and that I shall bee found unto you such as ye would not, lest there bee debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults, and least when I come againe, my God will humble mee among you, and that I shall bewaile many which have sinned alreadie, and have not repented of the uncleannesse, and fornication, and lasciviousnesse which they have committed.

CHAPTER XII

Yet hee rather chuseth to glory of his infirmities,

blaming them for forcing him to this vaine boasting.

Hee promiseth to come to them againe: but yet altogether in the affection of a father,

although hee feareth he shall to his grieve finde many offenders, and publike disorders there.

CHAPTER XIII

THIS is the third time I am comming to you: in the mouth of two or three witnesses shal every word be established. I told you before, and foretell you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come againe I will not

He threatneth severitie, and the power of his Apostleship against obstinate sinners.

II. CORINTHIANS

CHAPTER XIII

And advising
them to a triall
of their faith,

and to a reformation of their
sinnes before
his comming,

He concludeth
his Epistle with
a generall exhortation and
a prayer.

spare : since ye seeke a prooffe of Christ, speaking in me, which to you-ward is not weake, but is mightie in you. For though hee was crucified through weaknesse, yet he liveth by the power of God : for wee also are weake in him, but wee shall live with him by the power of God toward you. Examine your selves, whether ye be in the faith : prove your owne selves. Know yee not your owne selves, how that Iesus Christ is in you, except ye be reprobates? But I trust that yee shall knowe that we are not reprobates. Now I pray to God, that ye doe no evill, not that we should appeare approved, but that ye should doe that which is honest, though we be as reprobates. For wee can doe nothing against the trueth, but for the trueth. For wee are glad when wee are weake, and ye are strong : and this also we wish, even your perfection. Therefore I write these things being absent, lest being present I should use sharpnesse, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewell : Bee perfect, bee of good comfort, bee of one minde, live in peace, and the God of love and peace shalbe with you. Greet one another with an holy kisse. All the Saints salute you. The grace of the Lord Iesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.

The second Epistle to the Corinthians, was written from Philippos
a citie of Macedonia, by Titus and Lucas.

TO THE GALATIANS

THE EPISTLE OF PAUL TO THE GALATIANS

CHAPTER I



AUL an Apostle, not of men, neither by man, but by Iesus Christ, and God the Father, who raised him from the dead, and all the brethren which are with mee, unto the Churches of Galatia: Grace bee to you and peace, from God the Father, and from our Lord Iesus Christ, who gave himselfe for our sinnes, that he might deliver us from this present evill world, according to the will of God, and our

Father, to whom bee glorie for ever and ever, Amen. I marveile, that you are so soone removed from him, that called you into the grace of Christ, unto an other Gospel: which is not another; but there bee some that trouble you, and would pervert the Gospel of Christ. But though we, or an Angel from heaven, preach any other Gospel unto you, then that which wee have preached unto you, let him be accursed. As we said before, so say I now againe, If any man preach any other Gospel unto you, then that yee have received, let him be accursed. For doe I now perswade men, or God? or doe I seeke to please men? For if I yet pleased men, I should not bee the servaunt of Christ. But I certifie you, brethren, that the Gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Iesus Christ. For yee have heard of my conversation in time past, in the Iewes Religion, how that beyond measure I persecuted the Church of God, and wasted it: and profited in the Iewes Religion, above many my equals in mine owne nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mothers wombe, and called me by his grace, to reveale his sonne in mee, that I might preach him among the heathen, immediatly I conferred not with flesh and blood: neither went I up to Ierusalem, to them

He wondereth that they have so soone left him, and the Gospel,

And accurseth those that preach any other Gospel then hee did.

He learned the Gospel not of men, but of God:

And sheweth what he was before his calling,

TO THE GALATIANS

CHAPTER I

and what he
did presently
after it.

which were Apostles before me, but I went into Arabia, and returned againe unto Damascus. Then after three yeeres, I went up to Ierusalem to see Peter, and abode with him fifteene dayes. But other of the Apostles saw I none, save Iames the Lords brother. Now the things which I write unto you, behold, before God I lye not. Afterwards I came into the regions of Syria and Cilicia, and was unknown by face unto the Churches of Iudea, which were in Christ. But they had heard onely, that he which persecuted us in times past, now preacheth the faith, which once hee destroyed. And they glorified God in me.

CHAPTER II

He sheweth
when he went
up againe to
Hierusalem,
and for what
purpose:

And that Titus
was not cir-
cumcised:

THEN fourteene yeeres after, I went up againe to Ierusalem with Barnabas, and tooke Titus with me also. And I went up by revelation, and communicated unto them that Gospel, which I preach among the Gentiles, but privately to them which were of reputation, lest by any meanes I should runne, or had runne in vaine. But neither Titus, who was with me, being a Greeke, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spie out our libertie, which wee have in Christ Iesus, that they might bring us into bondage. To whom wee gave place by subiection, no not for an houre, that the trueth of the Gospel might continue with you. But of these, who seemed to bee somewhat, (whatsoever they were, it maketh no matter to mee, God accepteth no mans person,) for they who seemed to be somewhat, in conference added nothing to me. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter: (for he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mightie in me towards the Gentiles.) And when Iames, Cephas and Iohn, who seemed to bee pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that wee should goe unto the heathen, and they unto the circumcision. Onely they would that wee should remember the poore, the same which I also was forward to doe. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certaine came from Iames, he did eate with the Gentiles: but when they were come, hee withdrew, and separated himselfe, fearing them which were of the Circumcision. And the other Iewes dissembled likewise with him, insomuch that Barnabas also was caried away with their

And that he
resisted Peter,
and told him
the reason,

TO THE GALATIANS

dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them al, If thou, being a Iew, livest after the maner of Gentiles, and not as doe the Iewes, why compellest thou the Gentiles to live as do the Iewes? We who are Iewes by nature, and not sinners of the Gentiles, knowing that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, even we have beleevd in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law: for by the workes of the Law shall no flesh be iustified. But if while we seeke to be iustified by Christ, wee our selves also are found sinners, is therefore Christ the minister of sinne? God forbid. For if I build againe the things which I destroyed, I make my selfe a transgressour. For I through the Law, am dead to the Law, that I might live unto God. I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the sonne of God, who loved mee, and gave himselfe for me. I doe not frustrate the grace of God: for if righteousness come by the Lawe, then Christ is dead in vaine.

CHAPTER II

why hee and other being Iewes, doe beleve in Christ to bee Iustified by faith, and not by workes :

And that they live not in sinne, who are so iustified.

CHAPTER III

O FOOLISH Galatians, who hath bewitched you, that you should not obey the trueth, before whose eyes Iesus Christ hath been evidently set forth, crucified among you? This onely would I learne of you, received ye the spirit, by the workes of the Law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vaine? if it be yet in vaine. He therefore that ministreth to you the Spirit, and worketh miracles among you, doeth he it by the workes of the Law, or by the hearing of faith? Even as Abraham beleevd God, and it was accounted to him for righteousness. Knowe yee therefore, that they which are of faith, the same are the children of Abraham. And the Scripture foreseeing that God would iustifie the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then, they which bee of faith, are blessed with faithfull Abraham. For as many as are of the workes of the lawe, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the booke of the Law to doe them. But that no man is iustified by the Lawe in the sight of God, it is evident : for, The iust shall live

He asketh what moved them to leave the faith, and hang upon the Law?

They that belevee are iustified,

and blessed with Abraham.

And this he sheweth by many reasons.

TO THE GALATIANS

CHAPTER III

by faith. And the Law is not of faith: but the man that doeth them, shall live in them. Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on tree: that the blessing of Abraham might come on the Gentiles, through Iesus Christ: that wee might receive the promise of the Spirit through faith. Brethren, I speake after the maner of men: though it be but a mans covenant, yet if it bee confirmed, no man disanulleth, or addeth thereto. Now to Abraham and his seede were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, that the Covenant that was confirmed before of God in Christ, the Lawe which was foure hundred and thirtie yeres after, cannot disanul, that it should make the promise of none effect. For if the inheritance bee of the Law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the Law? it was added because of transgressions, till the seed should come, to whome the promise was made, and it was ordeyned by Angels in the hand of a Mediatour. Now a mediatour is not a Mediatour of one, but God is one. Is the Lawe then against the promises of God? God forbid: for if there had bene a Lawe given which could have given life, verily righteousness should have bene by the Law. But the Scripture hath concluded all under sinne, that the promise by faith of Iesus Christ might be given to them that beleewe. But before faith came, wee were kept under the Law, shut up unto the faith, which should afterwards bee revealed. Wherefore the Law was our Schoolemaster to bring us unto Christ, that we might be iustified by Faith. But after that Faith is come, we are no longer under a Schoolemaster. For ye are all the children of God by faith in Christ Iesus. For as many of you as have bene baptized into Christ, have put on Christ. There is neither Iewe, nor Greeke, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Iesus. And if yee be Christs, then are ye Abrahams seed, and heires according to the promise.

CHAPTER IIII

We were under the Law till Christ came, as the heire is under his gardian till he be of age.

NOW I say, that the heire, as long as hee is a child, differeth nothing from a servant, though hee bee Lord of all, but is under tutors and governours untill the time appointed of the father. Even so we, when wee were children, were in bondage under the Elements of the world: but when the fulnes of

TO THE GALATIANS

CHAPTER IIII

the time was come, God sent forth his Sonne made of a woman, made under the Law, to redeeme them that were under the Law, that we might receive the adoption of sonnes. And because yee are sonnes, God hath sent forth the spirit of his Sonne into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a sonne; and if a sonne, then an heire of God through Christ. Howbeit, then when ye knew not God, yee did service unto them which by nature are no Gods. But now after that yee have knowen God, or rather are knowen of God, how turne ye againe to the weak and beggerly Elements, whereunto ye desire againe to be in bondage? Yee observe dayes, and moneths, and times, and yeeres. I am afraide of you, lest I have bestowed upon you labour in vaine. Brethren, I beseech you, be as I am; for I am as ye are, ye have not iniured me at all. Ye know how through infirmitie of the flesh, I preached the Gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor reiected, but received mee as an Angel of God, even as Christ Iesus. Where is then the blessednes you spake of? for I beare you record, that if it had bin possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the trueth? They zealously affect you, but not well: yea, they would exclude you, that you might affect them. But it is good to bee zealously affected alwayes in a good thing, and not onely when I am present with you. My litle children, of whom I travaile in birth againe, untill Christ bee formed in you: I desire to bee present with you now, and to change my voyce, for I stand in doubt of you. Tell me, ye that desire to be under the Law, doe ye not heare the Law? For it is written, that Abraham had two sonnes, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman, was borne after the flesh: but hee of the freewoman, was by promise. Which things are an Allegorie; for these are the two Covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Ierusalem, which now is, and is in bondage with her children. But Ierusalem which is above is free, which is the mother of us all. For it is written,

Reioyce thou barren that bearest not,

Breake forth and cry thou that traveilest not;

For the desolate hath many moe children then she which hath an husband.

Now wee, brethren, as Isaac was, are the children of promise. But as then hee that was borne after the flesh, persecuted him

But Christ freed us from the Law: therefore we are servants no longer to it.

He remembreth their good will to him, and his to them,

and sheweth that wee are the sonnes of Abraham by the free woman.

TO THE GALATIANS

CHAPTER V

that was borne after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bondwoman and her sonne: for the son of the bondwoman shall not bee heire with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V

Hee mooveth
them to stand
in their libertie,

and not to
observe cir-
cumcision:

but rather
love, which
is the summe
of the Law.

He reckoneth
up the workes
of the flesh,

and the fruits
of the spirit,

STAND fast therefore in the libertie wherewith Christ hath made us free, and bee not intangled againe with the yoke of bondage. Beholde, I Paul say unto you, that if ye be circumcised, Christ shal profite you nothing. For I testifie againe to every man that is circumcised, that he is a debtor to doe the whole Law. Christ is become of no effect unto you, whosoever of you are iustified by the Law: ye are fallen from grace. For we through the spirit waite for the hope of righteousness by faith. For in Iesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Ye did run well; who did hinder you, that ye should not obey the trueth? This perswasion commeth not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that you will be none otherwise minded; but he that troubleth you, shall beare his iudgement, whosoever hee be. And I, brethren, if I yet preach circumcision, why doe I yet suffer persecution? then is the offence of the crosse ceased. I would they were even cut off which trouble you. For brethren, ye have beene called unto liberty, onely use not libertie for an occasion to the flesh, but by love serve one another. For all the Law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thy selfe. But if yee bite and devoure one another, take heed ye be not consumed one of another. This I say then, Walke in the spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the spirit against the flesh: and these are contrary the one to the other: so that yee cannot doe the things that yee would. But if yee be lead of the spirit, yee are not under the Law. Nowe the workes of the flesh are manifest, which are these, adulterie, fornication, uncleannesse, lasciviousnesse, idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murthers, drunkennesse, revelings, and such like: of the which I tell you before, as I have also tolde you in time past, that they which do such things shall not inherite the kingdome of God. But the fruit of the spirit is love,

TO THE GALATIANS

ioy, peace, longsuffering, gentlenesse, goodnesse, faith, meeke-
nesse, temperance : against such there is no law. And they that
are Christs, have crucified the flesh with the affections and lustes,
If we live in the Spirit, let us also walke in the Spirit. Let us not
be desirous of vaine glory, provoking one another, envying one
another.

CHAPTER VI

and exhorteth
to walke in
the spirit.

CHAPTER VI

BRETHREN, if a man bee overtaken in a fault : yee which are
spirituall, restore such a one in the spirit of meeknesse,
considering thy selfe least thou also be tempted. Beare ye
one anothers burthens, and so fulfill the Law of Christ. For if a
man thinke himselfe to be some thing, when he is nothing, hee
deceiveth himselfe. But let every man proove his owne worke,
and then shall he have reioycing in him selfe alone, and not in an
other. For every man shall beare his owne burthen. Let him that
is taught in the word, communicate unto him that teacheth, in all
good things. Be not deceived, God is not mocked : for whatso-
ever a man soweth, that shall he also reape. For hee that soweth
to his flesh, shall of the flesh reape corruption : but he that soweth
to the spirit, shall of the spirit reape life everlasting. And let us
not bee weary in well doing : for in due season we shall reape, if
we faint not. As we have therefore opportunitie, let us doe good
unto all men, especially unto them who are of the household of
faith. Ye see how large a letter I have written unto you with
mine owne hand. As many as desire to make a faire shew in the
flesh, they constraine you to be Circumcised : onely least they
should suffer persecution for the Crosse of Christ. For neither
they themselves who are circumcised, keepe the Law, but desire
to have you circumcised, that they may glory in your flesh. But
God forbid that I should glory, save in the Crosse of our Lord
Iesus Christ, by whom the world is crucified unto me, and I unto
the world. For in Christ Iesus neither circumcision availeth any
thing nor uncircumcision, but a new creature. And as many as
walke according to this rule, peace be on them, and mercie, and
upon the Israel of God. From henceforth let no man trouble mee,
for I beare in my body the markes of the Lord Iesus. Brethren,
the grace of our Lord Iesus Christ be with your spirit. Amen.

He moveth
them to deale
mildly with a
brother that
hath slipped,
and to beare
one anothers
burden.

To bee liberal to
their teachers,

and not wearie
of well doing.

He sheweth
what they in-
tend that preach
circumcision.

He glorieth in
nothing, save
in the Crosse
of Christ.

Unto the Galatians, written from Rome.

TO THE EPHESIANS

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

CHAPTER I

After the
salutation,

and thanks-
giving for the
Ephesians,

he treateth of
our Election,

and Adoption
by grace,

which is the
true and proper
fountaine of
mans salvation.

And because
the height of
this myserie
cannot easily
be attained
unto,

he praieth that
they may come



PAUL an Apostle of Iesus Christ by the will of God, to the Saincts which are at Ephesus, and to the faithfull in Christ Iesus. Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. Blessed be the God and Father of our Lord Iesus Christ, who hath blessed us with all spirituall blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that wee should bee holy, and without blame before him in love: having predestinated us unto the adoption of children by Iesus Christ to himselfe, according to the good pleasure of his will: to the praise of the glorie of his grace, wherein he hath made us accepted in the beloved: in whom wee have redemption through his blood, the forgivenessse of sinnes, according to the riches of his grace, wherein hee hath abounded toward us in all wisdom and prudence: having made known unto us the myserie of his will, according to his good pleasure, which he had purposed in himselfe, that in the dispensation of the fulnesse of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsell of his owne will: that we should be to the praise of his glorie, who first trusted in Christ. In whom ye also trusted after that ye heard the word of trueth, the Gospel of your salvation: in whom also after that yee beleaved, yee were sealed with that holy Spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession, unto the praise of his glorie. Wherefore I also, after I heard of your faith in the Lord Iesus, and love unto all the Saints, cease not to give thanks for

TO THE EPHESIANS

you, making mention of you in my prayers, that the God of our Lord Iesus Christ the Father of glorie, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being inlightned: that yee may know what is the hope of his calling, and what the riches of the glorie of his inheritance in the Saints: and what is the exceeding greatnesse of his power to us-ward who beleewe, according to the working of his mightie power: which he wrought in Christ when he raised him from the dead, and set him at his owne right hand in the heavenly places, farre above all principalitie, and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come: and hath put all things under his feete, and gave him to be the head over all things to the Church, which is his body, the fulnesse of him that filleth all in all.

CHAPTER I

to the full knowledge, and

possession thereof in Christ.

CHAPTER II

AND you hath hee quickned who were dead in trespasses, and sinnes, wherein in time past ye walked according to the course of this world, according to the prince of the power of the aire, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the minde, and were by nature the children of wrath, even as others: but God who is rich in mercie, for his great love wherewith hee loved us, even when wee were dead in sinnes, hath quickned us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Iesus: that in the ages to come, hee might shew the exceeding riches of his grace, in his kindenesse towards us, through Christ Iesus. For by grace are ye saved, through faith, and that not of your selves: it is the gift of God: not of workes, lest any man should boast. For wee are his workmanship, created in Christ Iesus unto good workes, which God hath before ordeined, that we should walke in them. Wherefore remember that ye being in time passed Gentiles in the flesh, who are called uncircumcision by that which is called the Circumcision in the flesh made by hands, that at that time yee were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Iesus, ye who sometimes were far off, are made nigh by the blood of Christ. For hee is our peace, who

By comparing what we were by

nature, with what we are

by grace:

Hee declareth, that wee are made for good workes; and being brought neere by Christ, should not live as Gentiles, and forreiners in time past, but as

TO THE EPHESIANS

CHAPTER II

citizens with
the Saints, and
the family of
God.

hath made both one, and hath broken downe the middle wall of partition betweene us : having abolished in his flesh the enmitie, even the Lawe of Commandements contained in Ordinances, for to make in himselfe, of twaine, one newe man, so making peace. And that he might reconcile both unto God in one body by the crosse, having slaine the enmitie thereby, and came, and preached peace to you, which were afarre off, and to them that were nigh. For through him wee both have an accesse by one Spirit unto the Father. Now therefore yee are no more strangers and forreiners ; but fellow citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone, in whom all the building fitly framed together, groweth unto an holy Temple in the Lord : in whom you also are builded together for an habitation of God thorow the Spirit.

CHAPTER III

The hidden
mysterie,
that the Gen-
tiles should
be saved,
was made
known to Paul
by revelation :

And to him
was that grace
given, that
he should
preach it.

He desireth
them not to
faint for his
tribulation,
and praieth,

FOR this cause I Paul, the prisoner of Iesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you-ward : how that by revelation hee made known unto me the mysterie, (as I wrote afore in few words, whereby when ye reade, ye may understand my knowledge in the mysterie of Christ.) Which in other ages was not made known unto the sonnes of men, as it is now reveiled unto his holy Apostles and Prophets by the Spirit, that the Gentiles should be fellow heires, and of the same body, and partakers of his promise in Christ, by the Gospel : whereof I was made a Minister, according to the gift of the grace of God given unto mee, by the effectuall working of his power. Unto mee, who am lesse then the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see, what is the fellowship of the mysterie, which from the beginning of the world, hath bene hid in God, who created all things by Iesus Christ : to the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God, according to the eternall purpose which he purposed in Christ Iesus our Lord : in whom we have boldnesse and accesse, with confidence, by the faith of him. Wherefore I desire that yee faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Iesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to

TO THE EPHESIANS

the riches of his glory, to bee strengthened with might, by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that yee being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height : and to know the love of Christ, which passeth knowledge, that yee might bee filled with all the fulnesse of God. Now unto him that is able to do exceeding abundantly above all that wee aske or thinke, according to the power that worketh in us, unto him be glory in the Church by Christ Iesus, throughout all ages, world without end. Amen.

CHAPTER III

that they may perceive the great love of Christ toward them.

CHAPTER III

I THEREFORE the prisoner of the Lord, beseech you that yee walke worthy of the vocation wherewith ye are called, with all lowlinesse and meekenesse, with long suffering, forbearing one another in love. Endeavouring to keepe the unitie of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one Faith, one Baptisme, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith :

He exhorteth to unitie,

and declareth that God therefore giveth divers

When he ascended up on high, he led captivitie captive,
And gave gifts unto men.

(Now that he ascended, what is it but that hee also descended first into the lower parts of the earth ? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, Apostles : and some, Prophets : and some, Evangelists : and some, Pastors, and teachers : for the perfecting of the Saints, for the worke of the ministerie, for the edifying of the body of Christ : till we all come in the unitie of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ : that we hencefoorth be no more children, tossed to and fro, and caried about with every winde of doctrine, by the sleight of men, and cunning craftinesse, whereby they lye in waite to deceive : but speaking the trueth in love, may grow up into him in all things which is the head, even Christ : from whom the whole body fitly ioyned together, and compacted by that which every ioynt supplyeth, according to the effectuall working in the measure of every part, maketh increase of the body, unto the edifying of it selfe in love. This I say therefore and testife in the Lord, that

gifts unto men, that his Church might be

edified, and

grown up in Christ.

TO THE EPHESIANS

CHAPTER

IIII

He calleth them
from the im-
puritie of the
Gentiles.

To put on the
new man.

To cast of
lying, and

corrupt com-
munication.

ye henceforth walke not as other Gentiles walke in the vanitie of their minde, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousnesse, to worke all uncleannesse with greedinesse. But ye have not so learned Christ: if so be that ye have heard him, and have bene taught by him, as the trueth is in Iesus, that yee put off concerning the former conversation, the olde man, which is corrupt according to the deceitfull lusts: and bee renewed in the spirit of your minde: and that yee put on that new man, which after God is created in righteousness, and true holinesse. Wherefore putting away lying, speake every man trueth with his neighbour: for we are members one of another. Be ye angry and sinne not, let not the Sunne go down upon your wrath: neither give place to the devill. Let him that stole, steale no more: but rather let him labour, working with his handes the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceede out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby yee are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evill speaking, be put away from you, with all malice, and bee ye kinde one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you.

CHAPTER V

After generall
exhortations,
to love,

to flie
fornication,

and all un-
cleannesse,

not to con-
verse with
the wicked,

BE ye therefore followers of God, as deare children. And walke in love, as Christ also hath loved us, and hath given himselfe for us, an offering and a sacrifice to God for a sweet smelling savour; but fornication and all uncleannesse, or covetousnesse, let it not be once named amongst you, as becometh Saints: neither filthinesse, nor foolish talking, nor iesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor uncleane person, nor covetous man who is an idolater, hath any inheritance in the kingdome of Christ, and of God. Let no man deceive you with vaine words: for because of these things commeth the wrath of God upon the children of disobedience. Bee not yee therefore partakers with them. For yee were sometimes darknesse, but now are yee light in the Lord: walke as children of light, (for the fruite of the spirit is in all goodnesse and right-

TO THE EPHESIANS

CHAPTER V

eousnesse and trueth.) Prooving what is acceptable unto the Lord : and have no fellowship with the unfruitfull workes of darkenesse, but rather reprove them. For it is a shame even to speake of those things which are done of them in secret. But all things that are reprovved, are made manifest by the light : for whatsoever doth make manifest, is light. Wherefore hee saith : Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that yee walke circumspectly, not as fooles, but as wise, redeeming the time, because the dayes are evill. Wherefore be ye not unwise, but understanding what the will of the Lord is. And bee not drunke with wine, wherein is excesse : but be filled with the Spirit : speaking to your selves, in Psalmes, and Hymnes, and Spirituall songs, singing and making melodie in your heart to the Lord, giving thankes alwayes for all things unto God, and the Father, in the Name of our Lord Iesus Christ, submitting your selves one to another in the feare of God. Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church : and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives bee to their owne husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himselfe for it : that he might sanctifie and cleanse it with the washing of water, by the word, that hee might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing : but that it should bee holy and without blemish. So ought men to love their wives, as their owne bodies : hee that loveth his wife, loveth himselfe. For no man ever yet hated his owne flesh : but nourisheth and cherisheth it, even as the Lord the Church : for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be ioyned unto his wife, and they two shalbe one flesh. This is a great mysterie : but I speake concerning Christ and the Church. Nevertheless, let every one of you in particular, so love his wife even as himselfe, and the wife see that she reverence her husband.

to walke
warily,
and to be

filled with
the spirit,

he descendeth
to the particular
dueties, how
wives ought to
obey their
husbands,

and husbands
ought to love
their wives,

even as Christ
doth his
Church.

CHAPTER VI

CHILDREN, obey your parents in the Lord : for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may bee well with thee, and thou maiest live long on the earth. And yee fathers, provoke not your children to wrath : but bring them up in the nourture

The duetie of
children to-
wards their
parents,

TO THE EPHESIANS

CHAPTER VI

Of servants
towards their
masters.

Our life is a
warfare,

Not onely
against flesh
and blood, but
also spiritual
enemies.

The complete
armor of a
Christian,

and how it
ought to
be used.

Tychicus is
commended.

and admonition of the Lord. Servants, bee obedient to them that are your masters according to the flesh, with feare and trembling, in singlenesse of your heart, as unto Christ: not with eye service as men pleasers, but as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord, and not to men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven, neither is there respect of persons with him. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devill. For wee wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darknes of this world, against spirituall wickednes in high places. Wherefore take unto you the whole armour of God, that yee may be able to withstand in the evill day, and having done all, to stand. Stand therefore, having your loynes girt about with trueth, and having on the breast-plate of righteousnesse: and your feete shod with the preparation of the Gospel of peace. Above all, taking the shielde of Faith, wherewith yee shall bee able to quench all the fierie dartes of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying alwayes with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints, and for mee, that utterance may be given unto me, that I may open my mouth boldly, to make knowne the mysterie of the Gospel: for which I am an ambassador in bonds. that therein I may speake boldly, as I ought to speake. But that yee also may know my affaires, and how I doe, Tychicus a beloved brother, and faithfull minister in the Lord, shall make knowne to you all things. Whom I have sent unto you for the same purpose, that yee might know our affaires, and that he might comfort your hearts. Peace be to the brethren, and love, with faith from God the Father, and the Lord Iesus Christ. Grace be with all them that love our Lord Iesus Christ in sinceritie.

Written from Rome unto the Ephesians by Tychicus.

TO THE PHILIPPIANS

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

CHAPTER I



PAUL and Timotheus the servants of Iesus Christ, to all the Saints in Christ Iesus, which are at Philippi, with the Bishops and Deacons: Grace be unto you, and peace, from God our Father, and from the Lord Iesus Christ. I thanke my God upon every remembrance of you, alwayes in every prayer of mine for you all making request, with ioy for your felowship in the Gospel from the first day untill now;

He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith and fellowship, in his sufferings,

being confident of this very thing, that he which hath begun a good work in you, will performe it until the day of Iesus Christ: even as it is meete for mee to thinke this of you all, because I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all, in the bowels of Iesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all iudgment. That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ. Being filled with the fruites of righteousness, which are by Iesus Christ unto the glory and praise of God. But I would yee should understand brethren, that the things which happened unto mee, have fallen out rather unto the furtherance of the Gospel. So that my bonds in Christ, are manifest in all the palace, and in all other places. And many of the brethren in the Lord, waxing confident, by my bonds, are much more bold to speake the word without feare. Some in deed preach Christ, even of envie and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to adde affliction to my bonds: but the other of love, knowing that I am set for the defence of the Gospel. What then? Notwithstanding every way, whether in pretence,

daily praying to him for their increase in grace:

Hee sheweth what good the faith of Christ had received by his troubles at Rome,

TO THE PHILIPPIANS

CHAPTER I

and how ready
he is to glorifie
Christ either
by his life or
death,

exhorting them
to unitie,

and to fortitude
in persecution.

or in trueth : Christ is preached, and I therein doe reioyce, yea, and will reioyce. For I know that this shall turne to my salvation through your prayer, and the supplie of the spirit of Iesus Christ, according to my earnest expectation, and my hope, that in nothing I shalbe ashamed : but that with all boldnes, as alwayes, so now also Christ shal be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gaine. But if I live in the flesh, this is the fruit of my labour : yet what I shal chuse, I wote not. For I am in a strait betwixt two, having a desire to depart, and to bee with Christ, which is farre better. Nevertheless, to abide in the flesh, is more needfull for you. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and ioy of faith, that your reioycing may bee more abundant in Iesus Christ for me, by my comming to you againe. Onely let your conversation bee as it becommeth the Gospel of Christ, that whether I come and see you, or else be absent, I may heare of your affaires, that yee stand fast in one spirit, with one minde, striving together for the faith of the Gospel, and in nothing terrified by your adversaries, which is to them an evident token of perdition : but to you of salvation, and that of God. For unto you it is given in the behalfe of Christ, not onely to beleeeve on him, but also to suffer for his sake, having the same conflict which I saw in me, and now heare to be in me.

CHAPTER II

He exhorteth
them to unitie,
and to all
humblenesse
of minde, by
the example
of Christs
humilitie and
exaltation :

IF there bee therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels, and mercies ; fulfill ye my ioy, that yee be like minded, having the same love, being of one accord, of one minde. Let nothing bee done through strife, or vaine glory, but in lowlinesse of minde let each esteeme other better then themselves. Looke not every man on his owne things, but every man also on the things of others. Let this minde bee in you, which was also in Christ Iesus : who being in the forme of God, thought it not robbery to bee equall with God : but made himselfe of no reputation, and tooke upon him the forme of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himselfe, and became obedient unto death, even the death of the Crosse. Wherefore God also hath highly exalted him, and given him a Name which is above every name : that at the Name of Iesus every knee should bow, of things in heaven, and things in earth, and things under the earth : and that every tongue should

TO THE PHILIPPIANS

CHAPTER II

confesse, that Iesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as yee have alwayes obeyed, not as in my presence onely, but now much more in my absence; worke out your owne salvation with feare, and trembling. For it is God which worketh in you, both to will, and to doe, of his good pleasure. Doe all things without murmurings, and disputings: that yee may bee blamelesse and harmelesse, the sonnes of God, without rebuke, in the middes of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the word of life, that I may reioyce in the day of Christ, that I have not runne in vaine, neither laboured in vaine. Yea, and if I bee offered upon the sacrifice and service of your faith, I ioy, and reioyce with you all. For the same cause also doe ye ioy, and reioyce with me. But I trust in the Lord Iesus, to send Timotheus shortly unto you, that I also may bee of good comfort, when I know your state. For I have no man like minded, who will naturally care for your state. For all seeke their owne, not the things which are Iesus Christs. But ye know the proofe of him, That as a sonne with the father, hee hath served with me, in the Gospel. Him therefore I hope to send presently, so soone as I shall see how it wil goe with me. But I trust in the Lord, that I also my selfe shall come shortly. Yet I supposed it necessary, to send to you Epaphroditus my brother and companion in labour, and fellow souldiour, but your messenger, and hee that ministred to my wants. For hee longed after you all, and was full of heavinesse, because that yee had heard that he had bene sicke. For indeed he was sicke nigh unto death, but God had mercy on him: and not on him onely, but on mee also, lest I should have sorow upon sorow. I sent him therefore the more carefully, that when ye see him againe, ye may reioyce, and that I may bee the lesse sorrowfull. Receive him therfore in the Lord with all gladnesse, and hold such in reputation: because for the worke of Christ he was nigh unto death, not regarding his life, to supply your lacke of service toward me.

To a carefull proceeding in the way of salvation, that they bee as lights to the wicked world,

and comforts to him their Apostle, who is now ready to bee offered up to God.

He hopeth to send Timothe to them, whom hee greatly commendeth,

as Epaphroditus also, whom he presently sendeth to them.

CHAPTER III

FINALLY, my brethren, reioyce in the Lorde. To write the same things to you, to me indeed is not grievous: but for you it is safe. Beware of dogs, beware of evill workers: beware of the concision. For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and have no confidence in the flesh. Though I might also have confidence

Hee warneth them to beware of the false teachers of the Circumcision,

TO THE PHILIPPIANS

CHAPTER III

shewing that
himself hath
greater cause
then they, to
trust in the
righteousnesse
of the Law :
which notwith-
standing hee
counteth as
doung and
losse, to gaine
Christ and his
righteousnesse,

therein acknow-
ledging his owne
imperfection.

Hee exhorteth
them to be
thus minded,

and to imitate
him,

and to decline
the waies of
carnall Chris-
tians.

in the flesh. If any other man thinketh that hee hath whereof hee might trust in the flesh, I more : circumcised the eight day, of the stocke of Israel, of the tribe of Beniamin, an Hebrew of the Hebrewes, as touching the Law, a Pharise : concerning zeale, persecuting the Church : touching the righteousness which is in the Law, blamelesse. But what things were gaine to me, those I counted losse for Christ. Yea doubtlesse, and I count all things but losse, for the excellencie of the knowledge of Christ Iesus my Lord : for whom I have suffered the losse of all things, and doe count them but doung, that I may win Christ, and be found in him, not having mine owne righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith : that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any meanes I might attaine unto the resurrection of the dead. Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus. Brethren, I count not my selfe to have apprehended : but this one thing I doe, forgetting those things which are behinde, and reaching forth unto those things which are before, I presse toward the marke, for the price of the high calling of God in Christ Iesus. Let us therefore, as many as bee perfect, bee thus minded : and if in any thing ye be otherwise minded, God shal reveale even this unto you. Neverthelesse, whereto wee have already attained, let us walke by the same rule, let us minde the same thing. Brethren, be followers together of me, and marke them which walke so, as ye have us for an ensample. (For many walke, of whome I have told you often, and now tell you even weeping, that they are the enemies of the crosse of Christ : whose end is destruction, whose God is their belly, and whose glorie is in their shame, who minde earthly things.) For our conversation is in heaven, from whence also we looke for the Saviour, the Lord Iesus Christ : who shall change our vile bodie, that it may bee fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himselfe.

CHAPTER IIII

From particular
admonitions

THEREFORE, my brethren, dearly beloved and longed for, my ioy and crowne, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntiche, that they be of the same mind in the Lord. And I entreat thee also,

TO THE PHILIPPIANS

CHAPTER IIII

true yoke-fellow, helpe those women which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the booke of life. Reioyce in the Lord alway : and againe I say, Reioyce. Let your moderation be knowne unto all men. The Lord is at hand. Bee carefull for nothing : but in every thing by prayer and supplication with thanksgiving, let your request be made knowne unto God. And the peace of God which passeth all understanding, shall keepe your hearts and minds through Christ Iesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report : if there bee any vertue, and if there bee any praise, thinke on these things : those things which ye have both learned and received, and heard, and seene in mee, doe : and the God of peace shall be with you. But I reioyced in the Lorde greatly, that now at the last your care of me hath flourished againe, wherein yee were also carefull, but ye lacked opportunitie. Not that I speake in respect of want : for I have learned in whatsoever state I am, therewith to bee content. I know both how to bee abased, and I knowe how to abound : everie where, and in all things I am instructed, both to bee full, and to bee hungrie, both to abound, and to suffer need. I can do all things through Christ, which strengtheneth me. Notwithstanding, yee have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, as concerning giving and receiving, but ye onely. For even in Thessalonica, ye sent once, and againe unto my necessitie. Not because I desire a gift : but I desire fruit that may abound to your account. But I have all, and abound. I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need, according to his riches in glory, by Christ Iesus. Now unto God and our Father be glory for ever and ever. Amen. Salute every Saint in Christ Iesus : the brethren which are with me, greet you. All the Saints salute you, chiefly they that are of Cesars houshold. The grace of our Lord Iesus Christ be with you all. Amen.

hee proceedeth
to generall
exhortations,

shewing how
hee reioyced at
their liberalitie
towards him
lying in prison,
not so much for
the supply of
his owne wants,
as for the grace
of God in them.

And so he con-
cludeth with
prayer and
salutations.

It was written to the Philippians from Rome, by Epaphroditus.

TO THE COLOSSIANS

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

CHAPTER I

After salutation
hee thanketh
God for their
faith,



confirmeth
the doctrine
of Epaphras,
Praieth further
for their in-
crease in grace,

describeth the
true Christ,

PAUL an Apostle of Iesus Christ, by the will of God, and Timotheus our brother, to the saints and faithfull brethren in Christ, which are at Colosse, grace be unto you, and peace from God our Father, and the Lord Iesus Christ. We give thanks to God, and the Father of our Lord Iesus Christ, praying alwayes for you, since we heard of your faith in Christ Iesus, and of the love which yee have to all the Saints, for the hope which is layd up for you in heaven, whereof ye heard before in the word of the trueth of the Gospel, which is come unto you as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day yee heard of it, and knew the grace of God in trueth, as yee also learned of Epaphras our deare fellow servant, who is for you a faithfull Minister of Christ: who also declared unto us your love in the spirit. For this cause wee also, since the day we heard it, doe not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spirituall understanding: that ye might walke worthy of the Lord unto all pleasing, being fruitfull in every good worke, and increasing in the knowledge of God: strengthened with all might according to his glorious power, unto all patience and long suffering with ioyfulnesse: giving thanks unto the Father, which hath made us meete to be partakers of the inheritance of the Saints in light: who hath delivered us from the power of darkenesse, and hath translated us into the kingdome of his deare Sonne, in whom we have redemption through his blood, even the forgiveness of sinnes: who is the image of the invisible God, the first borne of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities,

TO THE COLOSSIANS

or powers: all things were created by him, and for him. And he is before all things, and by him all things consist. And hee is the head of the body, the Church: who is the beginning, the first borne from the dead, that in all things he might have the pre-eminence: for it pleased the Father that in him should all fulnesse dwell, and (having made peace through the blood of his crosse) by him to reconcile all things unto himself, by him, I say, whether they bee things in earth, or things in heaven. And you that were sometimes alienated, and enemies in your minde by wicked workes, yet now hath hee reconciled, in the body of his flesh through death, to present you holy and unblameable, and unreproueable in his sight, if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which yee have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a Minister. Who now reioyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church, whereof I am made a Minister, according to the dispensation of God, which is given to mee for you, to fulfill the word of God: even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints, to whom God would make knowen what is the riches of the glory of this mysterie among the Gentiles, which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Iesus. Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER I

encourageth
them to receive
Iesus Christ,
and commend-
eth his owne
ministry.

CHAPTER II

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seene my face in the flesh: that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mysterie of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom, and knowledge. And this I say, lest any man should beguile you with enticing words. For though I bee absent in the flesh, yet am I with you in the spirit, ioying and beholding your order, and the stedfastnesse of your faith in Christ. As yee have therefore received Christ Iesus the Lord, so walke yee in him: rooted and built up in him, and stablished

Hee still ex-
horteth them
to bee constant
in Christ,

TO THE COLOSSIANS

CHAPTER II

To beware of
Philosophie,
and vaine
traditions,

worshipping
of Angels,

and Legall
Ceremonies,
which are
ended in Christ.

in the faith, as yee have bene taught, abounding therein with thanksgiving. Beware lest any man spoile you through Philosophie and vaine deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulnesse of the Godhead bodily. And ye are complete in him, which is the head of all principalitie, and power. In whom also ye are circumcised with the Circumcision made without handes, in putting off the body of the sinnes of the flesh, by the Circumcision of Christ: buried with him in Baptisme, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sinnes, and the uncircumcision of your flesh, hath hee quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances, that was against us, which was contrary to us, and tooke it out of the way, nayling it to his Crosse: and having spoyled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore iudge you in meat, or in drinke, or in respect of an Holy day, or of the New moone, or of the Sabbath dayes: which are a shadow of things to come, but the body is of Christ. Let no man beguile you of your reward, in a voluntary humilitie, and worshipping of Angels, intruding into those things which hee hath not seene, vainely puffed up by his fleshly minde: and not holding the head, from which all the body by ioynts and bands having nourishment ministred, and knit together, increaseth with the increase of God. Wherefore if yee bee dead with Christ from the rudiments of the world: why, as though living in the world, are ye subiect to ordinances? (Touch not, taste not, handle not: which all are to perish with the using) after the commandements and doctrines of men: which things have in deed a shew of wisdom in will-worship and humilitie, and neglecting of the body, not in any honour to the satisfying of the flesh.

CHAPTER III

Hee sheweth
where wee
should seeke
Christ.

Hee exhorteth
to mortification,

IF yee then bee risen with Christ, seeke those things which are above, where Christ sitteth on the right hand of God: set your affection on things above, not on things on the earth. For yee are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appeare, then shall yee also appeare with him in glorie. Mortifie therefore your members which are upon the earth: fornication, uncleannesse, inordinate affection, evill concupiscence, and covetousnesse, which is idolatrie:

TO THE COLOSSIANS

for which things sake, the wrath of God commeth on the children of disobedience, in the which yee also walked sometime, when ye lived in them. But now you also put off all these, anger, wrath, malice, blasphemie, filthy communication out of your mouth. Lie not one to another, seeing that yee have put off the old man with his deedes: and have put on the new man, which is renewed in knowledge, after the image of him that created him, where there is neither Greeke, nor Iew, circumcision, nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiving one another, if any man have a quarrell against any: even as Christ forgave you, so also doe yee. And above all these things put on charitie, which is the bond of perfectnesse. And let the peace of God rule in your hearts, to the which also yee are called in one body: and be yee thankfull. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalmes, and Hymnes, and Spirituall songs, singing with grace in your hearts to the Lord. And whatsoever yee doe in word or deed, doe all in the Name of the Lord Iesus, giving thanks to God and the Father, by him. Wives, submit your selves unto your owne husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh: not with eye service as men pleasers, but in singlenesse of heart, fearing God: and whatsoever yee doe, doe it heartily, as to the Lord, and not unto men: knowing, that of the Lord yee shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong which hee hath done: and there is no respect of persons.

CHAPTER III

to put off the
olde man, and
to put on Christ,
exhorting to
charitie, humi-
litie, and other
severall dueties.

CHAPTER IIII

MASTERS, give unto your servants that which is iust and equall, knowing that yee also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving: withall, praying also for us, that God would open unto us a doore of utterance, to speake the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speake. Walke in wisdom toward them that are without, redeeming the

Hee exhort-
eth them to
bee fervent
in prayer,

TO THE COLOSSIANS

CHAPTER III

to walke wisely
toward them
that are not yet
come to the true
knowledge of
Christ.

Hee saluteth
them, and
wisheth them
all prosperitie.

time. Let your speech bee alway with grace, seasoned with salt, that you may know how yee ought to answer every man. All my state shall Tychicus declare unto you, who is a beloved brother, and a faithfull minister, and fellow servant in the Lord: whom I have sent unto you for the same purpose, that hee might know your estate, and comfort your hearts. With Onesimus a faithfull and beloved brother, who is one of you. They shall make known unto you all things which are done here. Aristarchus my fellow prisoner saluteth you, and Marcus sisters sonne to Barnabas, (touching whome yee received commandements; if he come unto you, receive him :) and Iesus, which is called Iustus, who are of the circumcision. These onely are my fellow workers unto the kingdome of God, which have beene a comfort unto me. Epaphras, who is one of you, a servant of Christ, saluteth you, alwaies labouring fervently for you in praiers, that ye may stand perfect, and complete in all the will of God. For I beare him record, that hee hath a great zeale for you, and them that are in Laodicea, and them in Hierapolis. Luke the beloved physician, and Demas greet you. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this Epistle is read amongst you, cause that it be read also in the church of the Laodiceans: and that ye likewise reade the Epistle from Laodicea, and say to Archippus, Take heede to the ministerie, which thou hast received in the Lord, that thou fulfill it. The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

Written from Rome to the Colossians, by Tychicus and Onesimus.

I. THESSALONIANS

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

CHAPTER I



PAUL and Silvanus, and Timotheus, unto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: grace be unto you, and peace from God our Father, and the Lord Iesus Christ. We give thanks to God alwaies for you all, making mention of you in our prayers, remembring without ceasing your worke of faith, and labour of love, and patience of hope in our Lord Iesus

The Thessalonians are given to understand both how mindfull of them S. Paul was at all times in thanksgiving, and prayer :

Christ, in the sight of God and our Father: knowing, brethren beloved, your election of God. For our Gospel came not unto you in word onely: but also in power, and in the holy Ghost, and in much assurance, as yee know what maner of men we were among you for your sake. And yee became followers of us, and of the Lord, having received the word in much affliction, with ioy of the holy Ghost: so that ye were ensamples to all that beleeve in Macedonia and Achaia. For from you sounded out the Word of the Lord, not onely in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we need not to speak any thing. For they themselves shew of us, what maner of entring in we had unto you, and how yee turned to God from idols, to serve the living, and true God, and to waite for his sonne from heaven, whom he raised from the dead, even Iesus which delivered us from the wrath to come.

and also how well he was perswaded of the truth, and sinceritie of their faith, and conversion to God.

CHAPTER II

FOR your selves, brethren, knowe our entrance in unto you, that it was not in vaine. But even after that wee had suffered before, and were shamefully entreated, as ye know, at Philippi, wee were bold in our God, to speake unto you the

I. THESSALONIANS

CHAPTER II

In what manner
the Gospel was
brought and
preached to the
Thessalonians,
and in what
sort also they
received it.

Gospel of God with much contention. For our exhortation was not of deceite, nor of uncleannesse, nor in guile: but as we were allowed of God to bee put in trust with the Gospel, even so wee speake, not as pleasing men, but God, which trieth our hearts. For neither at any time used wee flattering wordes, as yee knowe, nor a cloke of covetousnesse, God is witnesse: nor of men sought we glorie, neither of you, nor yet of others, when we might have beene burdensome, as the Apostles of Christ. But wee were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our owne soules, because ye were deare unto us. For yee remember, brethren, our labour and travaile: for labouring night and day, because wee would not bee chargeable unto any of you, wee preached unto you the Gospel of God. Yee are witnesses, and God also, how holily, and iustly, and unblameably wee behaved our selves among you that beleeve. As you know, how wee exhorted and comforted, and charged every one of you, (as a father doeth his children,) that ye would walke worthy of God, who hath called you unto his kingdome and glory. For this cause also thanke wee God without ceasing, because when yee received the word of God, which yee heard of us, yee received it not as the word of men, but (as it is in trueth) the word of God, which effectually worketh also in you that beleeve. For yee, brethren, became followers of the Churches of God, which in Iudea are in Christ Iesus: for ye also have suffered like things of your owne countrey men, even as they have of the Iewes: who both killed the Lord Iesus, and their owne Prophets, and have persecuted us: and they please not God, and are contrary to all men: forbidding us to speake to the Gentiles, that they might bee saved, to fill up their sinnes alway: for the wrath is come upon them to the uttermost. But wee, brethren, beeing taken from you for a short time, in presence, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come unto you (even I Paul) once and againe: but Satan hindered us. For what is our hope, or ioy, or crowne of reioycing? Are not even ye in the presence of our Lord Iesus Christ at his comming? For, ye are our glory and ioy.

A reason is
rendred both
why Saint Paul
was so long
absent from
them, and also
why hee was
so desirous to
see them.

I. THESSALONIANS

CHAPTER III

CHAPTER III

WHEREFORE when wee could no longer forbear, wee thought it good to bee left at Athens alone: and sent Timotheus our brother and minister of God, and our fellow labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be mooved by these afflictions: for your selves know that we are appointed therunto. For verily when wee were with you, we told you before, that we should suffer tribulation, even as it came to passe and ye know. For this cause when I could no longer forbear, I sent to know your faith, lest by some meanes the tempter have tempted you, and our labor be in vaine. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charitie, and that ye have good remembrance of us alwayes, desiring greatly to see us, as we also to see you: therefore brethren, wee were comforted over you in all our affliction and distresse, by your faith: for now we live, if ye stand fast in the Lord. For what thanks can we render to God againe for you, for all the ioy wherewith wee ioy for your sakes before our God, night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himselfe and our Father, and our Lord Iesus Christ direct our way unto you. And the Lorde make you to increase, and abound in love one towards another, and towards all men, even as we doe towards you: to the end hee may stablish your hearts unblameable in holinesse before God even our Father, at the comming of our Lord Iesus Christ with all his Saints.

S. Paul testifieth his great love to the Thessalonians, partly by sending Timothee unto them to strengthen and comfort them: partly by reioycing in their weldoing:

and partly by praying for them, and desiring a safe comming unto them.

CHAPTER IIIII

FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Iesus, that as yee have received of us, how ye ought to walke, and to please God, so yee would abound more and more. For yee know what commandements wee gave you, by the Lord Iesus. For this is the will of God, even your sanctification, that yee should abstaine from fornication: that every one of you should know how to possesse his vessell in sanctification and honour: not in the lust of concupiscence, even as the Gentiles which know not God: that no man goe beyond and defraud his brother in any matter, because that the Lord is the avenger of all such; as we also have forewarned you, and testified: for God hath not called us unto uncleannesse, but unto holinesse.

Hee exhorteth them to goe on forward in all manner of godlinesse,

to live holily and iustly,

I. THESSALONIANS

CHAPTER IIII

to love one
another,

and quietly to
followe their
owne businesse:

and last of all
to sorrow
moderately
for the dead.

And unto this
last exhorta-
tion is annexed
a brieve de-
scription of
the resurrec-
tion, and second
comming of
Christ to
iudgement.

He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. But as touching brotherly love, ye need not that I write unto you : for yee your selves are taught of God to love one an other. And in deed ye doe it towards all the brethren, which are in all Macedonia : but we beseech you, brethren, that ye increase more and more : and that ye studie to be quiet, and to doe your owne businesse, and to worke with your owne hands, (as wee commanded you :) that ye may walke honestly toward them that are without, and that ye may have lacke of nothing. But I would not have you to be ignorant, brethren, concerning them which are asleepe, that ye sorrow not, even as others which have no hope. For if we beleewe that Iesus died, and rose againe : even so them also which sleepe in Iesus, will God bring with him. For this we say unto you by the word of the Lord, That we which are alive and remaine unto the coming of the Lord, shall not prevent them which are asleepe. For the Lord himselfe shall descend from heaven with a shout, with the voyce of the Archangel, and with the trumpe of God : and the dead in Christ shall rise first. Then we which are alive, and remaine, shalbe caught up together with them in the clouds, to meet the Lord in the aire : and so shall wee ever bee with the Lord. Wherefore, comfort one an other with these words.

CHAPTER V

Hee proceedeth
in the former
description of
Christs com-
ming to iudge-
ment,

BUT of the times and the seasons, brethren, yee have no need that I write unto you. For your selves knowe perfectly that the day of the Lord so commeth as a thiefe in the night. For when they shal say, Peace and safety : then sudden destruction commeth upon them, as travaile upon a woman with childe, and they shall not escape. But ye, brethren, are not in darknesse, that that day should overtake you as a thiefe. Yee are all the children of light, and the children of the day : we are not of the night, nor of darknesse. Therefore let us not sleepe, as doe others : but let us watch and be sober. For they that sleepe, sleepe in the night, and they that bee drunken, are drunken in the night. But let us who are of the day, bee sober, putting on the brestplate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath : but to obtaine salvation by our Lord Iesus Christ, who died for us, that whether we wake or sleepe, we should live together with him. Wherefore, comfort your selves together, and edifie one another, even as also ye doe. And we beseech you, brethren, to know

I. THESSALONIANS

CHAPTER V

them which labour among you, and are over you in the Lord, and admonish you : and to esteeme them very highly in love for their workes sake, and be at peace among your selves. Now we exhort you, brethren, warne them that are unruly, comfort the feeble minded, support the weake, be patient toward all men. See that none render evill for evill unto any man : but ever follow that which is good, both among your selves and to all men. Reioyce and giveth evermore : pray without ceasing : in every thing give thanks : divers precepts, for this is the will of God in Christ Iesus concerning you. Quench not the spirit : despise not prophecyings : prove all things : hold fast that which is good. Abstaine from all appearance of evill. And and so conclud- the very God of peace sanctifie you wholly : and I pray God your whole spirit, and soule, and body be preserved blamelesse unto the comming of our Lord Iesus Christ. Faithfull is hee that calleth you, who also will doe it. Brethren, pray for us. Greete all the brethren with an holy kisse. I charge you by the Lord, that this Epistle bee read unto all the holy brethren. The grace of our Lord Iesus Christ be with you, Amen. eth the Epistle.

The first Epistle unto the Thessalonians, was written from Athens.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

CHAPTER I



PAUL and Silvanus, and Timotheus unto the Church of the Thessalonians, in God our Father, and the Lord Iesus Christ: Grace unto you, and peace from God our Father, and the Lorde Iesus Christ. Wee are bound to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the charitie of every one of you al towards each other aboundeth : so that

S. Paul certi-
fieth them of
the good opinion
which hee had
of their faith,
love, and pati-
ence :

wee our selves glorie in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that

II. THESSALONIANS

CHAPTER I

And therewith-
all useth diuers
reasons for the
comforting of
them in perse-
cution, whereof
the chiefest is
taken from the
righteous iudge-
ment of God.

ye endure. Which is a manifest token of the righteous iudgement of God, that yee may bee counted worthy of the kingdome of God, for which yee also suffer; seeing it is a righteous thing with God to recompence tribulation to them that trouble you: and to you who are troubled, rest with us, when the Lord Iesus shalbe revealed from heaven, with his mightie Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lorde Iesus Christ, who shalbe punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when hee shall come to bee glorified in his Saints, and to bee admired in all them that beleewe (because our testimony among you was beleewed) in that day. Wherefore also we pray alwayes for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with power: that the Name of our Lord Iesus Christ may bee glorified in you, and ye in him, according to the grace of our God, and the Lord Iesus Christ.

CHAPTER II

Hee willett
them to con-
tinue stedfast
in the trueth
received,
Sheweth that
there shall bee
a departure
from the faith,

and a discovery
of Antichrist,
before the
day of the
Lord come.

NOW wee beseech you, brethren, by the comming of our Lord Iesus Christ, and by our gathering together unto him, that yee bee not soone shaken in minde, or bee troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any meanes, for that day shall not come, except there come a falling away first, and that man of sinne bee revealed, the sonne of perdition, who opposeth and exalteth himselfe above all that is called God, or that is worshipped: so that he as God, sitteth in the Temple of God, shewing himselfe that he is God. Remember yee not, that when I was yet with you, I tolde you these things? And now yee know what withholdeth, that hee might bee revealed in his time. For the myserie of iniquitie doth alreadie worke: onely he who now letteth, will let, untill he be taken out of the way. And then shall that wicked bee revealed, whome the Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his comming: even him whose comming is after the working of Satan, with all power and signes, and lying wonders, and with all deceiveablenesse of unrighteousnesse, in them that perish: because they received not the love of the trueth, that they might be saved. And for this cause God shall send them strong delusion, that they should beleewe a lye: that

II. THESSALONIANS

they all might bee damned who beleevd not the trueth, but had pleasure in unrighteousnes. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and beleefe of the trueth, whereunto he called you by our Gospel, to the obtaining of the glorie of the Lord Iesus Christ. Therefore, brethren, stand fast, and hold the traditions which yee have beene taught, whether by word or our Epistle. Now our Lorde Iesus Christ himselfe, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and worke.

CHAPTER II

And thereupon repeateth his former exhortation, and prayeth for them.

CHAPTER III

FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may bee delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithfull, who shall stablish you, and keepe you from evill. And wee have confidence in the Lord touching you, that yee both doe, and will doe the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the Name of our Lord Iesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which hee received of us. For your selves know how yee ought to follow us: for wee behaved not our selves disorderly among you, neither did wee eate any mans bread for nought: but wrought with labour and travaile night and day, that wee might not bee chargeable to any of you. Not because we have not power, but to make our selves an ensample unto you to follow us. For even when wee were with you, this wee commanded you, that if any would not worke, neither should he eate. For we heare that there are some which walke among you disorderly, working not at all, but are busi-bodies. Now them that are such, we command, and exhort by our Lord Iesus Christ, that with quietnesse they worke, and eat their owne bread. But ye, brethren, be not wearie in well doing. And if any man obey not our word, by this Epistle note that man, and have no company with him, that he may be ashamed, yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himselfe, give you

He craveth their prayers for himselfe,

testifieth what confidence hee hath in them,

maketh request to God in their behalfe,

giveth them divers precepts, especially to shun idlenesse, and ill company,

II. THESSALONIANS

CHAPTER III

And last of all
concludeth with
prayer and
salutation.

peace alwayes, by all meanes. The Lord be with you all. The salutation of Paul, with mine owne hand, which is the token in every Epistle : so I write. The grace of our Lord Iesus Christ be with you all, Amen.

The second Epistle to the Thessalonians was written from Athens.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHIE

CHAPTER I

Timothie is put
in mind of the
charge which
was given unto
him by Paul at
his going to
Macedonia.



Of the right
use and end
of the Law.

Of Saint Pauls
calling to be
an Apostle,

PAUL an Apostle of Iesus Christ by the commandement of God our Saviour, and Lord Iesus Christ which is our hope, unto Timothie my own sonne in the Faith: Grace, mercie, and peace from God our Father, and Iesus Christ our Lord. As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables, and endlesse genealogies, which minister questions, rather then edifying which is in faith: so doe. Now the end of the commandement is charity, out of a pure heart, and of a good conscience, and of faith unfained. From which some having swarved, have turned aside unto vaine iangling, desiring to bee teachers of the Law, understanding neither what they say, nor whereof they affirme. But we know that the Law is good, if a man use it lawfully. Knowing this, that the Law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly, and for sinners, for unholy, and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankinde, for men-stealers, for liars, for periured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious Gospel of the blessed God, which was committed to my trust. And I thanke Christ Iesus our Lord, who hath enabled mee: for that he counted me faithfull, putting me into the Ministerie, who

I. TIMOTHIE

was before a blasphemers, and a persecuter, and iniurious. But I obtained mercie, because I did it ignorantly, in unbelief. And the grace of our Lord was exceeding abundant, with faith, and love, which is in Christ Iesus. This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world to save sinners, of whom I am chiefe. Howbeit, for this cause I obtained mercy, that in me first, Iesus Christ might shew forth all long suffering, for a paterne to them which should hereafter beleve on him to life everlasting. Now unto the king eternal, immortall, invisible, the onely wise God, be honour and glory for ever and ever. Amen. This charge I commit unto thee, sonne Timothie, according to the prophetes which went before on thee, that thou by them mightest warre a good warfare holding faith, and a good conscience, which some having put away, concerning faith, have made shipwracke. Of whom is Hymeneus and Alexander, whome I have delivered unto Satan, that they may learne not to blaspheme.

CHAPTER I

and of
Hymeneus and
Alexander.

CHAPTER II

I EXHORT therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for Kings, and for all that are in authoritie, that we may leade a quiet and peaceable life in all godlinesse and honestie. For this is good and acceptable in the sight of God our Saviour, who will have all men to bee saved, and to come unto the knowledge of the trueth. For there is one God, and one Mediatour betweene God and men, the man Christ Iesus, who gave himselfe a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an Apostle (I speake the trueth in Christ, and lie not) a teacher of the Gentiles in faith and veritie. I will therefore that men pray every where, lifting up holy handes without wrath, and doubting. In like maner also, that women adorne themselves in modest apparell, with shamefastnesse and sobrietye, not with broided haire, or gold, or pearles, or costly aray, but (which becommeth women professing godlines) with good works. Let the woman learne in silence with all subiection: but I suffer not a woman to teach, nor to usurpe authoritie over the man, but to be in silence. For Adam was first formed, then Eve: and Adam was not deceived, but the woman being deceived was in the transgression: notwithstanding she shall be saved in child-bearing, if they continue in faith and charitie, and holinesse, with sobrietye.

That it is meete
to pray and give
thanks for all
men, and the
reason why.

How women
should be
attired.

They are not
permitted to
teach.

They shalbe
saved, not-
withstanding
the testimonies
of Gods wrath,
in childbirth,
if they con-
tinue in faith.

I. TIMOTHIE

CHAPTER III

How Bishops,
and Deacons,
and their
wives should
be qualified,

and to what
end S. Paul
wrote to
Timothie of
these things.
Of the Church,
and the blessed
trueth therein
taught and
professed.

CHAPTER III

THIS is a true saying : If a man desire the office of a Bishop, he desireth a good worke. A Bishop then must be blamelesse, the husband of one wife, vigilant, sober, of good behaviour, given to hospitalitie, apt to teach ; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous ; one that ruleth well his owne house, having his children in subiection with all gravitie. (For if a man know not how to rule his owne house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride, hee fall into the condemnation of the devill. Moreover, hee must have a good report of them which are without, lest he fall into reproch, and the snare of the devill. Likewise must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mysterie of the faith in a pure conscience. And let these also first be proved ; then let them use the office of a Deacon, being found blamelesse. Even so must their wives be grave ; not slanderers, sober, faithfull in all things. Let the Deacons be the husbands of one wife, ruling their children, and their owne houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldnesse in the faith, which is in Christ Iesus. These things write I unto thee, hoping to come unto thee shortly. But if I tary long, that thou mayest know how thou oughtest to behave thy selfe in the House of God, which is the Church of the living God, the pillar and ground of the trueth. And without controversie, great is the mysterie of godlinesse : God was manifest in the flesh, iustified in the Spirit, seene of Angels, preached unto the Gentiles, beleaved on in the world, received up into glory.

CHAPTER IIII

He foretelleth
that in the latter
times there shall
be a departure
from the faith.

NOW the Spirit speaketh expresly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils : speaking lies in hypocrisie, having their conscience seared with a hote iron, forbidding to marry, and commanding to absteyne from meates, which God hath created to bee received with thanksgiving of them which beleeve, and know the trueth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving ; for it is sanctified by the word of God, and prayer. If thou put the brethren in remembrance of these things, thou shalt

I. TIMOTHIE

be a good minister of Iesus Christ, nourished up in the wordes of faith, and of good doctrine, whereunto thou hast attained. But refuse prophane and olde wives fables, and exercise thy selfe rather unto godlinesse. For bodily exercise profiteth litle, but godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithfull saying, and worthy of all acceptation: for therefore we both labour, and suffer reproch, because we trust in the living God, who is the Saviour of all men, specially of those that beleewe. These things command and teach. Let no man despise thy youth, but be thou an example of the beleevers, in word, in conversation, in charitie, in spirit, in faith, in puritie. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophetie, with the laying on of the hands of the Presbyterie. Meditate upon these things, give thy selfe wholly to them, that thy profiting may appeare to all. Take heed unto thy selfe, and unto the doctrine: continue in them: for in doing this, thou shalt both save thy selfe, and them that heare thee.

CHAPTER IIII

And to the end that Timothie might not faile in doing his duetie, he furnisheth him with divers precepts belonging thereto.

CHAPTER V

REBUKE not an Elder, but intreate him as a father, and the yonger men as brethren: the elder women as mothers, the yonger as sisters with all puritie. Honour widowes that are widowes indeed. But if any widow have children or nephewes, let them learne first to shew pietie at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow in deed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure, is dead while she liveth. And these things give in charge, that they may be blamelesse. But if any provide not for his owne, and specially for those of his owne house, hee hath denied the faith, and is worse then an infidel. Let not a widow bee taken into the number, under threescore yeeres old, having bene the wife of one man, well reported of for good works, if shee have brought up children, if shee have lodged strangers, if she have washed the Saints feet, if shee have releevd the afflicted, if shee have diligently followed every good worke. But the yonger widowes refuse: for when they have begunne to waxe wanton against Christ, they will marry, having damnation, because they have cast off their first faith. And withall they learne to bee idle, wandering about from house to house; and not onely idle, but tatlers also, and busibodies, speaking things which they

Rules to be observed in reprooving. Of widowes.

I. TIMOTHIE

CHAPTER V

Of Elders.

A precept for
Timothies
health.

Some mens
sinnes goe
before unto
iudgement,
and some mens
doe follow after.

ought not. I will therefore that the yonger women marry, beare children, guid the house, give none occasion to the adversary to speake reprochfully. For some are already turned aside after Satan. If any man or woman that beleeveth have widowes, let them relieve them, and let not the Church be charged, that it may relieve them that are widowes indeed. Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not mousell the oxe that treadeth out the corne: and, The labourer is worthy of his reward. Against an Elder receive not an accusation, but before two or three witnesses. Them that sinne rebuke before all, that others also may feare. I charge thee before God, and the Lord Iesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partialitie. Lay hands suddenly on no man, neither bee partaker of other mens sinnes. Keepe thy selfe pure. Drinke no longer water, but use a little wine for thy stomackes sake, and thine often infirmities. Some mens sinnes are open before hand, going before to iudgement: and some men they follow after. Likewise also the good works of some are manifest before hand, and they that are otherwise, cannot be hid.

CHAPTER VI

Of the duetie
of servants.

Not to have
fellowship with
newfangled
teachers.

Godlinesse is
great gaine,

LET as many servants as are under the yoke, count their owne masters worthy of all honour, that the Name of God, and his doctrine be not blasphemed. And they that have beleieving masters, let them not despise them because they are brethren: but rather doe them service, because they are faithfull and beloved, partakers of the benefite: These things teach and exhort. If any man teach otherwise, and consent not to whole some words, even the wordes of our Lord Iesus Christ, and to the doctrine which is according to godlinesse: hee is proud, knowing nothing, but doting about questions, and strifes of wordes, whereof commeth envie, strife, railings, evill surmisings, perverse disputings of men of corrupt mindes, and destitute of the trueth, supposing that gaine is godlinesse: From such withdraw thy selfe. But godlinesse with contentment is great gaine. For we brought nothing into this world, and it is certaine we can cary nothing out. And having food and raiment let us be therewith content. But they that wil be rich, fall into temptation and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition. For the love of money is the root of all evill,

I. TIMOTHIE

which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrowes. But thou, O man of God, flie these things; and follow after righteousness, godlinesse, faith, love, patience, meekenesse. Fight the good fight of faith, lay hold on eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickneth all things, and before Christ Iesus, who before Pontius Pilate witnessed a good Confession, that thou keepe this commandment without spot, unrebukeable, untill the appearing of our Lord Iesus Christ. Which in his times he shall shew, who is the blessed, and onely Potentate, the King of kings, and Lord of lords: who onely hath immortalitie, dwelling in the light, which no man can approch unto, whom no man hath seene, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they bee not high minded, nor trust in uncertaine riches, but in the living God, who giveth us richly all things to enioy, that they doe good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay holde on eternall life. O Timothie, keepe that which is committed to thy trust, avoyding prophane and vaine babblings, and oppositions of science, falsly so called: which some professing, have erred concerning the faith. Grace be with thee. Amen.

CHAPTER VI

and love of money the roote of all evill.

What Timothie is to flie, and what to follow,

and whereof to admonish the rich.

To keepe the puritie of true doctrine, and to avoyd prophaneianglings.

The first to Timothie was written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

II. TIMOTHIE

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHIE

CHAPTER I

Pauls love to
Timothie, and
the unfained
faith which was
in Timothie
himselfe, his
mother, and
grandmother.



PAUL an Apostle of Iesus Christ by the will of God, according to the promise of life, which is in Christ Iesus, to Timothie my dearly beloved sonne: grace, mercie, and peace from God the Father, and Christ Iesus our Lord. I thanke God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee, being mind-

Hee is exhorted
to stirre up the
gift of God
which was in
him,
to be stedfast
and patient in
persecution,

full of thy teares, that I may bee filled with ioy, when I call to remembrance the unfained faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice: and I am perswaded that in thee also. Wherefore I put thee in remembrance, that thou stirre up the gift of God which is in thee, by the putting on of my hands. For God hath not given us the spirit of feare, but of power, of love, and of a sound minde. Bee not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but bee thou partaker of the afflictions of the Gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our workes, but according to his owne purpose and grace, which was given us in Christ Iesus, before the world began, but is now made manifest by the appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortalitie to light, through the Gospel: whereunto I am appointed a Preacher, and an Apostle, and a teacher of the Gentiles. For the which cause I also suffer these things; neverthelesse, I am not ashamed: for I know whom I have beleaved, and I am perswaded that he is able to keepe that which I have committed unto him against that day. Holde fast the fourme of sound words, which thou hast heard of mee, in faith and love, which is in Christ Iesus. That good thing which

and to persist
in the fourme
and trueth of
that doctrine
which hee had
learned of him.

II. TIMOTHIE

was committed unto thee, keepe, by the holy Ghost which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygelus and Hermogenes. The Lord give mercie unto the house of Onesiphorus, for hee oft refreshed mee, and was not ashamed of my chaine. But when he was in Rome, hee sought mee out very diligently, and found me. The Lord grant unto him, that he may finde mercie of the Lord in that day: And in how many things hee ministred unto mee at Ephesus, thou knowest very well.

CHAPTER I

Phygelus and Hermogenes, and such like are noted, and Onesiphorus is highly commended.

CHAPTER II

THOU therefore, my sonne, be strong in the grace that is in Christ Iesus. And the things that thou hast heard of mee among many witnesses, the same commit thou to faithfull men, who shall be able to teach others also. Thou therefore indure hardnesse, as a good souldier of Iesus Christ. No man that warreth, intangleth himselfe with the affaires of this life, that hee may please him who hath chosen him to be a souldier. And if a man also strive for masteries, yet is hee not crowned except hee strive lawfully. The husbandman that laboureth, must bee first partaker of the fruites. Consider what I say, and the Lord give thee understanding in all things. Remember that Iesus Christ of the seede of David, was raised from the dead, according to my Gospel: wherein I suffer trouble as an evill doer, even unto bonds: but the word of God is not bound. Therefore I indure all things for the elects sakes, that they may also obtaine the salvation which is in Christ Iesus, with eternall glory. It is a faithfull saying: for if we bee dead with him, wee shall also live with him. If we suffer, we shall also reigne with him: if wee denie him, hee also will denie us. If we beleeve not, yet he abideth faithfull, he cannot denie himselfe. Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profite, but to the subverting of the hearers. Studie to shewe thy selfe approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of trueth. But shun profane and vaine babblings, for they will increase unto more ungodlinesse. And their word will eate as doth a canker: of whom is Hymeneus and Philetus. Who concerning the trueth have erred, saying that the resurrection is past already, and overthrow the faith of some. Neverthesse the foundation of God standeth sure, having the seale, the Lord knoweth them that are his. And,

He is exhorted againe to constancie and perseverance, and to doetheduetie of a faithfull servant of the Lord in dividing the word aright, and staying profane and vaine babblings.

Of Hymeneus and Philetus.

The foundation of the Lord is sure.

II. TIMOTHIE

CHAPTER II

Hee is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himselfe.

let every one that nameth the Name of Christ, depart from iniquitie. But in a great house, there are not onely vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour. If a man therefore purge himselfe from these, he shal be a vessell unto honour, sanctified, and meete for the Masters use, and prepared unto every good worke. Flie also youthfull lusts: but follow righteousness, faith, charitie, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they doe gender strifes. And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient, in meekenesse instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the trueth. And that they may recover themselves out of the snare of the devill, who are taken captive by him at his will.

CHAPTER III

Hee adviseth him of the times to come,

describeth the enemies of the trueth,

propoundeth unto him his owne example,

THIS know also, that in the last dayes perillous times shall come. For men shall bee lovers of their owne selves, covetous, boasters, proude, blasphemers, disobedient to parents, unthankfull, unholy, without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitours, heady, high minded, lovers of pleasures more then lovers of God, having a forme of godlinesse, but denying the power thereof: from such turne away. For of this sort are they which creep into houses, and leade captive silly women laden with sinnes, led away with divers lusts, ever learning, and never able to come to the knowledge of the trueth. Now as Iannes and Iambres withstood Moses, so do these also resist the trueth: men of corrupt mindes, reprobate concerning the faith. But they shal proceede no further: for their folly shall be manifest unto all men, as theirs also was. But thou hast fully knowen my doctrine, maner of life, purpose, faith, long suffering, charitie, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I indured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Iesus, shall suffer persecution. But evill men and seducers shall waxe worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whome thou hast learned them. And that from a childe thou hast knowen the holy Scriptures, which are able to

II. TIMOTHIE

make thee wise unto salvation through faith which is in Christ Iesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good workes.

CHAPTER III

and commendeth the holy Scriptures.

CHAPTER IIII

I CHARGE thee therefore before God, and the Lord Iesus Christ, who shall iudge the quicke and the dead at his appearing, and his kingdome: preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. For the time wil come when they will not endure sound doctrine, but after their owne lusts shall they heape to themselves teachers, having itching eares: and they shall turne away their eares from the trueth, and shall be turned unto fables. But watch thou in all things, indure afflictions, doe the worke of an Evangelist, make full proofe of thy ministry. For I am now readie to bee offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Hencefoorth there is layde up for me a crowne of righteousness, which the Lord the righteous iudge shall give me at that day: and not to me only, but unto them also that love his appearing. Doe thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia. Onely Luke is with me. Take Marke and bring him with thee: for he is profitable to me for the ministerie. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, but especially the parchments. Alexander the Coppersmith did mee much evill, the Lord reward him according to his works. Of whom bee thou ware also, for he hath greatly withstood our words. At my first answer no man stood with mee, but all men forsooke mee: I pray God that it may not bee laid to their charge. Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully knowen, and that all the Gentiles might heare: and I was delivered out of the mouth of the Lyon. And the Lord shall deliver mee from every evill worke, and will preserve me unto his heavenly kingdome; to whom bee glory for ever, and ever. Amen. Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum

Hee exhorteth him to doe his duty with all care and diligence,

certifieth him of the neerenesse of his death,

willeth him to come speedily unto him, and to bring Marcus with him, and certaine other things which he wrote for,

warneth him to beware of Alexander the smith, informeth him what had befallen him at his first answering,

and soone after hee concludeth.

II. TIMOTHIE

CHAPTER III

sicke. Doe thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Iesus Christ bee with thy spirit. Grace be with you. Amen.

The second Epistle unto Timotheus, ordeined the first Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

THE EPISTLE OF PAUL TO TITUS

CHAPTER I

For what end
Titus was left
in Crete.



PAUL a servant of God, and an Apostle of Iesus Christ, according to the Faith of Gods Elect, and the acknowledging of the trueth which is after godlinesse, in hope of eternall life, which God that cannot lie, promised before the world began: but hath in due times manifested his word through preaching, which is committed unto mee according to the commandement of God our Saviour: to Titus mine owne Sonne

after the common faith, Grace, mercie, and peace from God the Father, and the Lord Iesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordaine Elders in every citie, as I had appointed thee.

How they that
are to be chosen
ministers, ought
to be qualified.

If any be blamelesse, the husband of one wife, having faithfull children, not accused of riot, or unruly. For a Bishop must be blameles, as the steward of God: not selfewilled, not soone angry, not given to wine, no striker, not given to filthie lucre, but a lover of hospitality, a lover of good men, sober, iust, holy, temperate, holding fast the faithfull word, as hee hath beene taught, that he may bee able by sound doctrine, both to exhort and to convince the gainsayers. For there are many unruly and vaine talkers and deceivers, specially they of the circumcision: whose mouthes must be stopped, who subvert whole houses, teaching things which they ought not, for filthie lucre sake. One of themselves, even a Prophet of their owne, said: The Cretians are alway lyers, evill beasts, slow bellies. This witness is true: wherefore rebuke them sharply that they may be sound in the faith; not giving heede to

The mouthes
of evill teachers
to be stopped:
and what man-
ner of men
they bee.

TO TITUS

Jewish fables, and commandements of men that turne from the trueth. Unto the pure all things are pure, but unto them that are defiled, and unbeleeving, is nothing pure: but even their mind and conscience is defiled. They professe that they know God; but in workes they deny him, being abominable, and disobedient, and unto every good worke reprobate.

CHAPTER I

CHAPTER II

BUT speake thou the things which become sound doctrine: Directions given unto Titus both for his doctrine and life. that the aged men be sober, grave, temperate, sound in faith, in charitie, in patience. The aged women likewise that they be in behaviour as becommeth holinesse, not false accusers, not given to much wine, teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Yong men likewise exhort, to be sober minded. In all things shewing thy selfe a patterne of good workes: in doctrine shewing uncorruptnesse, gravity, sinceritie, sound speech that cannot be condemned, that hee that is of the contrarie part, may be ashamed, having no evill thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering againe: Of the duetie of servants, and in generall of all Christians. not purloyn- ing, but shewing all good fidelitie, that they may adorne the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodlinesse and worldly lusts we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Iesus Christ, who gave himselfe for us, that he might redeeme us from all iniquitie, and purifie unto himselfe a peculiar people, zealous of good workes. These things speake and exhort, and rebuke with all authoritie. Let no man despise thee.

CHAPTER III

PUT them in minde to bee subiect to Principalities and Powers, to obey magistrates, to be ready to every good worke, to speake evill of no man, to bee no brawlers, but gentle, shewing all meekenesse unto all men. For we our selves

TO TITUS

CHAPTER III

Titus is yet
further directed
by Paul, both
concerning the
things he
should teach,
and not teach.

He is willed
also to reiect
obstinate
Heretikes :

which done, hee
appointeth him
both time and
place, wherein
hee should
come unto
him, and so
concludeth.

also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hatefull, and hating one another. But after that the kindnesse and love of God our Saviour toward man appeared, not by workes of righteousness which wee have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost, which hee shed on us abundantly, through Iesus Christ our Saviour : that being iustified by his grace, we should bee made heires according to the hope of eternall life. This is a faithfull saying, and these things I will that thou affirme constantly, that they which have beleevd in God, might be carefull to maintaine good works : these things are good and profitable unto men. But avoyd foolish questions, and genealogies, and contentions, and strivings about the lawe ; for they are unprofitable and vaine. A man that is an heretike, after the first and second admonition, reiect : knowing that hee that is such, is subverted, and sinneth, being condemned of himselfe. When I shall send Artemas unto thee, or Tychicus, be diligent to come unto mee to Nicopolis : for I have determined there to winter. Bring Zenas the Lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them. And let ours also learne to maintaine good workes for necessarie uses, that they be not unfruitfull. All that are with mee salute thee. Greeete them that love us in the faith. Grace be with you all. Amen.

It was written to Titus ordained the first Bishop of the Church of the Cretians, from Nicopolis of Macedonia.

TO PHILEMON

THE EPISTLE OF PAUL TO PHILEMON



PAUL a prisoner of Iesus Christ, and Timothie our brother unto Philemon our dearly beloved, and fellow labourer, and to our beloved Apphia, and Archippus our fellow Souldier, and to the Church in thy house. Grace to you, and peace from God our Father, and the Lord Iesus Christ. I thanke my God, making mention of thee alwayes in my prayers, hearing of thy love, and faith, which thou hast toward the Lord

Hee reioyceth to heare of the faith and love of Philemon,

Iesus, and toward all Saints: that the communication of thy faith may become effectuell by the acknowledging of every good thing, which is in you in Christ Iesus. For wee have great ioy and consolation in thy love, because the bowels of the Saints are refreshed by thee, brother. Wherefore, though I might bee much bolde in Christ to enioyne thee that which is convenient; yet for loves sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Iesus Christ. I beseech thee for my sonne Onesimus, whome I have begotten in my bonds, which in time past was to thee unprofitable: but now profitable to thee and to me: Whom I have sent againe: thou therefore receive him, that is mine owne bowels. Whome I would have reteined with mee, that in thy stead hee might have ministred unto me in the bonds of the Gospel. But without thy minde would I doe nothing, that thy benefite should not bee as it were of necessitie, but willingly. For perhaps hee therefore departed for a season, that thou shouldest receive him for ever: not now as a servant, but above a servant, a brother beloved, specially to mee, but how much more unto thee, both in the flesh, and in the Lord? If thou count mee therefore a partner, receive him as my selfe. If hee hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with mine own hand, I will repay it: albeit I doe not say to thee how thou owest unto me, even thine owne selfe besides: yea, brother, let mee have ioy of thee in the Lord: refresh my bowles in

Whom he desireth to forgive his servant Onesimus, and lovingly to receive him againe.

TO PHILEMON

the Lord. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more then I say. But withall prepare mee also a lodging: for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellow prisoner in Christ Iesus: Marcus, Aristarchus, Demas, Lucas, my fellow labourers. The grace of our Lord Iesus Christ be with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWES

CHAPTER I

Christ in these
last times com-
ming to us from
the Father,



is preferred
above the
Angels, both
in Person and
Office.

GOD who at sundry times, and in divers manners, spake in time past unto the Fathers by the Prophets, hath in these last dayes spoken unto us by his Sonne, whom he hath appointed heire of all things, by whom also he made the worlds, who being the brightnesse of his glory, and the expresse image of his person, and uphold- ing all things by the word of his power, when hee had by himselfe purged our sinnes, sate down on the right hand of the Maiestie on high, being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For unto which of the Angels said he at any time,

Thou art my sonne,
This day have I begotten thee?

And againe,
I will bee to him a Father,
And he shall be to me a Sonne.

And againe, when he bringeth in the first begotten into the world, hee saith, And let all the Angels of God worship him. And of the Angels he saith:

Who maketh his Angels spirits,
And his ministers a flame of fire.

TO THE HEBREWS

But unto the Sonne, he saith,

Thy throne, O God, is for ever and ever :

A scepter of righteousness is the scepter of thy kingdome.

Thou hast loved righteousness, and hated iniquitie,

Therefore God, even thy God hath anointed thee

With the oyle of gladnesse above thy fellows.

And,

Thou Lord in the beginning hast layed the foundation of
the earth :

And the heavens are the works of thine hands.

They shall perish, but thou remainest :

And they all shal waxe old as doth a garment.

And as a vesture shalt thou fold them up, and they shall be
changed,

But thou art the same,

And thy yeeres shall not faile ?

But to which of the Angels said hee at any time,

Sit on my right hand,

Untill I make thine enemies thy footstool ?

Are they not all ministring spirits, sent foorth to minister for
them, who shall be heires of salvation ?

CHAPTER

I

CHAPTER II

THEREFORE we ought to give the more earnest heede to the things which we have heard, lest at any time we should let them slip. For if the word spoken by Angels was stedfast, and every transgression and disobedience received a iust recompense of reward : how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witnesse, both with signes and wonders, and with divers miracles, and gifts of the holy Ghost, according to his owne will ? For unto the Angels hath he not put in subiection the world to come, whereof we speake. But one in a certaine place testified, saying :

Wee ought to
bee obedient
to Christ Iesus,

and that be-
cause he vouch-
safed to take
our nature
upon him,

What is man, that thou art mindfull of him :

Or the Sonne of man that thou visitest him ?

Thou madest him a little lower then the Angels,

Thou crownedst him with glory and honor,

And didst set him over the workes of thy hands.

Thou hast put all things in subiection under his feete.

TO THE HEBREWES

CHAPTER II

For in that he put all in subiection under him, hee left nothing that is not put under him. But now wee see not yet all things put under him. But wee see Iesus, who was made a little lower then the Angels, for the suffering of death, crowned with glory and honour, that hee by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sonnes unto glory, to make the Captaine of their salvation perfect through sufferings. For both hee that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren, saying,

I will declare thy Name unto my brethren,

In the midst of the Church will I sing praise unto thee.

as it was
necessarie.

And againe, I will put my trust in him: and againe, Behold, I, and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise took part of the same, that through death hee might destroy him that had the power of death, that is, the devill: and deliver them, who through feare of death were all their life time subiect to bondage. For verely he tooke not on him the nature of Angels: but he tooke on him the seed of Abraham. Wherefore in all things it behooved him to bee made like unto his brethren, that he might be a mercifull and faithfull high Priest, in things pertaining to God, to make reconciliation for the sinnes of the people. For in that he himselfe hath suffered, being tempted, he is able to succour them that are tempted.

CHAPTER III

Christ is more
worthy then
Moses,

WHEREFORE holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession Christ Iesus, who was faithful to him that appointed him, as also Moses was faithfull in all his house. For this man was counted worthy of more glory then Moses, in as much as he who hath builded the house, hath more honour then the house. For every house is builded by some man, but hee that built all things is God. And Moses verely was faithfull in all his house as a servant, for a testimonie of those things which were to be spoken after. But Christ as a Sonne over his owne house, whose house are wee, if we hold fast the confidence, and the reioicing of the hope firme unto the end. Wherefore as the holy Ghost saith,

therefore if we
beleeve not in
him, we shalbe
more worthy
punishment
then hard
hearted Israel.

To day if ye will heare his voyce,

Harden not your hearts, as in the provocation,

TO THE HEBREWES

In the day of temptation in the wilderness :
When your fathers tempted me, proved me,
And saw my works fourty yeeres.
Wherefore I was grieved with that generation,
And sayd, They doe alway erre in their hearts,
And they have not knowen my wayes.
So I sware in my wrath :
They shall not enter into my rest.

CHAPTER III

Take heed, brethren, lest there be in any of you an evill heart of unbeliefe, in departing from the living God. But exhort one another dayly, while it is called To day, least any of you be hardened through the deceitfulness of sinne. For wee are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. Whilest it is sayd,

To day if yee will heare his voice,

Harden not your hearts, as in the provocation.

For some when they had heard, did provoke : howbeit not all that came out of Egypt by Moses. But with whom was he grieved fourty yeeres? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that beleevved not? So we see that they could not enter in, because of unbeliefe.

CHAPTER IIII

LET us therefore feare, lest a promise being left us, of entering into his rest, any of you should seeme to come short of it. For unto us was the Gospel preached, as well as unto them : but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have beleevved do enter into rest, as hee said,

The rest of
Christians is
attained by
faith.

As I have sworne in my wrath,

If they shall enter into my rest,

although the works were finished from the foundation of the world. For he spake in a certaine place of the seventh day on this wise : And God did rest the seventh day from all his works. And in this place againe :

If they shall enter into my rest.

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entred not in because of unbeliefe : againe, hee limiteth a certaine day, saying in David, To day, after so long a time ; as it is saide,

TO THE HEBREWES

CHAPTER IIII

To day if ye will heare his voyce,
Harden not your hearts.

The power of
Gods word.

By our High
Priest Iesus
the sonne of
God, subiect
to infirmities,
but not sinne,
wee must and
may go boldly
to the throne
of grace.

For if Iesus¹ had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entred into his rest, hee also hath ceased from his owne works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbeleefe. For the word of God is quicke and powerfull, and sharper then any two edged sword, pearcing even to the dividing asunder of soule and spirit, and of the ioynts and marrowe, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whome wee have to doe. Seeing then that wee have a great high Priest, that is passed into the heavens, Iesus the Sonne of God, let us hold fast our profession. For wee have not an high Priest which cannot bee touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sinne. Let us therefore come boldly unto the throne of grace, that wee may obtaine mercy, and finde grace to helpe in time of need.

CHAPTER V

The authoritie
and honour of
our Saviours
Priesthood.

FOR every high Priest taken from among men, is ordeined for men in things pertaining to God, that hee may offer both giftes and sacrifices for sins. Who can have compassion on the ignorant, and on them that are out of the way, for that he himselfe also is compassed with infirmitie. And by reason heereof hee ought as for the people, so also for himselfe, to offer for sinnes. And no man taketh this honour unto himselfe, but hee that is called of God, as was Aaron. So also, Christ glorified not himselfe, to bee made an High Priest: but hee that saide unto him,

Thou art my Sonne,
To day have I begotten thee.

As he saith also in another place,
Thou art a Priest for ever
After the order of Melchisedec.

Who in the dayes of his flesh, when hee had offered up prayers and supplications, with strong crying and teares, unto him that was able to save him from death, and was heard, in that he feared. Though hee were a Sonne, yet learned hee obedience, by the things which he suffered: and being made perfect, he became the

¹ That is, Iosuah.

TO THE HEBREWES

authour of eternall salvation unto all them that obey him, called of God an high Priest after the order of Melchisedec: of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time yee ought to bee teachers, yee have neede that one teach you againe which be the first principles of the Oracles of God, and are become such as have need of milke, and not of strong meat. For every one that useth milke, is unskilful in the word of righteousness: for he is a babe. But strong meate belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER

V

Negligence in the knowledge thereof is reprovved.

CHAPTER VI

THEREFORE leaving the principles of the doctrine of Christ, let us goe on unto perfection, not laying againe the foundation of repentance from dead workes, and of faith towards God, of the doctrine of Baptismes, and of laying on of hands, and of resurrection of the dead, and of eternall iudgement. And this will we doe, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them againe unto repentance: seeing they crucifie to themselves the Sonne of God afresh, and put him to an open shame. For the earth which drinketh in the raine that commeth oft upon it, and bringeth forth herbes meet for them by whome it is dressed, receiveth blessing from God. But that which beareth thornes and briers, is reiected, and is nigh unto cursing, whose end is to be burned. But beloved, wee are perswaded better things of you, and things that accompany salvation, though we thus speake. For God is not unrighteous, to forget your worke and labour of love, which yee have shewed toward his Name, in that yee have ministred to the Saints, and doe minister. And wee desire, that every one of you doe shewe the same diligence, to the full assurance of hope unto the ende: that yee be not slothfull, but followers of them, who through faith and patience inherite the promises. For when God made promise to Abraham, because hee could sweare by no greater, he sware by himselfe, saying, Surely, blessing I will blesse thee, and multiplying I wil multiply thee. And so after he had patiently indured, he obtained the promise. For men verily sweare by the greater, and an oath for confirmation is to them an end of all strife. Wherein God willing more abundantly to shewe unto the heyres of promise

Hee exhorteth not to fall backe from the faith,

But to bee stedfast, diligent, and patient to waite upon God, because God is most sure in his promise.

TO THE HEBREWES

CHAPTER VI

the immutabilitie of his counsell, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lye, wee might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anker of the soule both sure and stedfast, and which entreth into that within the vaile, whither the forerunner is for us entred; even Iesus, made an high Priest for ever after the order of Melchisedec.

CHAPTER VII

Christ Iesus is
a Priest after
the order of
Melchisedec,

FOR this Melchisedec king of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him: to whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace. Without father, without mother, without descent, having neither beginning of dayes nor end of life: but made like unto the Sonne of God, abideth a Priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoiles. And verily they that are of the sonnes of Levi, who receive the office of the Priesthood, have a commandement to take Tithes of the people according to the Law, that is of their brethren, though they come out of the loines of Abraham: but he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And without all contradiction, the lesse is blessed of the better. And here men that die receive tithes: but there hee receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also who receiveth tithes, payed tithes in Abraham. For hee was yet in the loynes of his Father when Melchisedec met him. If therefore perfection were by the Leviticall Priesthood (for under it the people received the Law) what further neede was there, that another Priest should rise after the order of Melchisedec, and not bee called after the order of Aaron? For the Priesthood being chaunged, there is made of necessitie a change also of the Law. For hee of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the Altar. For it is evident that our Lorde sprang out of Iuda, of which tribe Moses spake nothing concerning Priesthood. And it is yet farre more evident: for that after the similitude of Melchisedec there ariseth another Priest, who is made not after the Law of a carnall commandement, but after the power of an endles life. For hee testifieth;

And so, farre
more excellent
then the Priests
of Aarons order.

TO THE HEBREWES

Thou art a Priest for ever,
After the order of Melchisedec.

CHAPTER
VII

For there is verily a disanulling of the commandement going before, for the weakenesse and unprofitablenesse thereof. For the Law made nothing perfect, but the bringing in of a better hope did: by the which wee draw nigh unto God. And in as much as not without an othe he was made Priest, (for those Priests were made without an oath: but this with an oath, by him that said unto him,

The Lord sware and wil not repent,
Thou art a Priest for ever
After the order of Melchisedec)

by so much was Iesus made a suertie of a better Testament. And they truely were many Priests, because they were not suffered to continue by reason of death. But this man because hee continueth ever, hath an unchangeable Priesthood. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing hee ever liveth to make intercession for them. For such an high Priest became us, who is holy, harmelesse, undefiled, separate from sinners, and made higher then the heavens. Who needeth not daily, as those high Priests, to offer up sacrifice, first for his owne sins and then for the peoples: for this he did once, when he offered up himselfe. For the Law maketh men high Priests which have infirmitie, but the word of the othe which was since the Law, maketh the Sonne, who is consecrated for evermore.

CHAPTER VIII

NOW of the things which we have spoken, this is the summe: By the eternall Priesthood of Christ, the Leviticall Priesthood of Aaren is abolished. wee have such an high Priest, who is set on the right hand of the throne of the Maiestie in the heavens: a minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man. For every high Priest is ordeined to offer gifts and sacrifices: wherefore it is of necessitie that this man have somewhat also to offer. For if he were on earth, he should not bee a Priest, seeing that there are Priests that offer gifts according to the Law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle. For see (saith he) that thou make all things according to the paterne shewed to thee in the mount. But now hath he obtained a more excellent ministerie, by how much also he is the Mediatour of a better Covenant, which was established upon better promises. For if that first Covenant had bene faultles,

TO THE HEBREWES

CHAPTER VIII

And the temporall Covenant with the Fathers, by the eternal Covenant of the Gospel.

then should no place have bene sought for the second. For finding fault with them, hee saith,

Behold, the dayes come (saith the Lord)

When I will make a new covenant with the house of Israel, and the house of Iudah.

Not according to the Covenant that I made with their fathers, In the day when I tooke them by the hand to lead them out of the land of Egypt,

Because they continued not in my Covenant, And I regarded them not, saith the Lord.

For this is the Covenant that I will make with the house of Israel

After those dayes, saith the Lord :

I wil put my Lawes into their minde,

And write them in their hearts :

And I will be to them a God,

And they shalbe to me a people.

And they shall not teach every man his neighbour,

And every man his brother, saying, Know the Lord :

For all shall know me,

From the least to the greatest.

For I will be mercifull to their unrighteousnes,

And their sins and their iniquities will I remember no more.

In that he saith, A new Covenant, he hath made the first olde.

Now that which decayeth and waxeth old, is readie to vanish away.

CHAPTER IX

The description of the rites and bloody sacrifices of the Law,

THEN verily the first Covenant had also ordinances of divine Service, and a worldly Sanctuary. For there was a Tabernacle made, the first, wherein was the Candlesticke, and the Table, and the Shewbread, which is called the Sanctuarie. And after the second vaile, the Tabernacle which is called the Holiest of all : which had the golden Censor, and the Arke of the Covenant overlayed round about with gold, wherein was the Golden pot that had Manna, and Aarons rod that budded, and the Tables of the Covenant. And over it the Cherubims of glory shadowing the Mercyseat ; of which we cannot now speake particularly. Now when these things were thus ordained, the Priestes went alwayes into the first Tabernacle, accomplishing the service of God. But into the second went the high Priest alone once every yeere, not without blood, which he offered for himselfe, and for the errors of the people. The holy Ghost this signifying, that

TO THE HEBREWES

CHAPTER IX

the way into the Holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertayning to the conscience, which stood onely in meates and drinkes, and divers washings, and carnall ordinances imposed on them untill the time of reformation. But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building: neither by the blood of Goats and Calves: but by his owne blood hee entred in once into the Holy place, having obtained eternall redemption for us. For if the blood of Bulls, and of goats, and the ashes of an heifer sprinkling the uncleane, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit, offered himselfe without spot to God, purge your conscience from dead workes, to serve the living God? And for this cause hee is the Mediatour of the New Testament, that by meanes of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternall inheritance. For where a Testament is, there must also of necessitie bee the death of the Testatour. For a Testament is of force after men are dead: otherwise it is of no strength at all whilst the Testatour liveth. Whereupon, neither the first Testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the Law, he tooke the blood of Calves and of Goates, with water and scarlet wooll, and hysope, and sprinkled both the booke and all the people, saying, This is the blood of the Testament which God hath enioyned unto you. Moreover, hee sprinkled with blood both the Tabernacle, and all the vessels of the Ministry. And almost all things are by the Law purged with blood: and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should bee purified with these, but the heavenly things themselves with better sacrifices then these. For Christ is not entred into the Holy places made with handes, which are the figures of the true, but into heaven it selfe, now to appeare in the presence of God for us. Nor yet that he should offer himselfe often, as the high Priest entreth into the Holy place, every yeere with blood of others: for then must hee often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sinne by the sacrifice of himselfe. And as it is appointed unto men once to die, but after this the Iudgement:

farre inferiour
to the dignitie
and perfection
of the blood
and sacrifice
of Christ.

TO THE HEBREWES

CHAPTER IX

so Christ was once offered to beare the sinnes of many, and unto them that looke for him shall hee appeare the second time without sinne, unto salvation.

CHAPTER X

The weaknesse of the Law sacrifices.

FOR the Law having a shadow of good things to come, and not the very Image of the things, can never with those sacrifices which they offered yeere by yeere continually, make the commers thereunto perfect: for then would they not have ceased to be offered, because that the worshippers once purged, should have had no more conscience of sinnes? But in those sacrifices there is a remembrance againe made of sinnes every yeere. For it is not possible that the blood of Bulles and of Goats, should take away sinnes. Wherefore when hee commeth into the world, he saith,

Sacrifice and offering thou wouldest not,

But a body hast thou prepared mee:

In burnt offerings, and sacrifices for sinne thou hast had no pleasure:

Then said I, Loe, I come.

(In the volume of the booke it is written of me)

To doe thy will, O God.

Above when hee said, Sacrifice, and offering, and burnt offerings, and offering for sinne thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Loe, I come to doe thy will (O God :) He taketh away the first, that he may establish the second. By the which will wee are sanctified, through the offering of the body of Iesus Christ once for all. And every Priest standeth dayly ministring and offering oftentimes the same sacrifices which can never take away sinnes. But this man after he had offered one sacrifice for sinnes for ever, sate downe on the right hand of God, from henceforth expecting till his enemies be made his footstoole. For by one offering hee hath perfected for ever them that are sanctified. Whereof the holy Ghost also is a witnesse to us: for after that he had said before,

This is the Covenant that I wil make with them

After those dayes, saith the Lord:

I will put my Lawes into their hearts,

And in their mindes will I write them:

And their sinnes and iniquities will I remember no more.

Now, where remission of these is, there is no more offering for sinne. Having therefore, brethren, boldnesse to enter into the

The sacrifice of Christs body once offered,

for ever, hath taken away sinnes.

TO THE HEBREWES

CHAPTER X

An exhortation to hold fast the faith, with patience and thanksgiving.

Holiest by the blood of Iesus, by a new and living way which hee hath consecrated for us, through the vaile, that is to say, His flesh : and having an high Priest over the house of God : let us drawe neere with a true heart in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering (for he is faithfull that promised) and let us consider one another to provoke unto love, and to good workes: not forsaking the assembling of our selves together, as the manner of some is : but exhorting one another, and so much the more, as ye see the day approaching. For if we sinne wilfully after that we have received the knowledge of the trueth, there remaineth no more sacrifice for sinnes, but a certaine fearefull looking for of iudgement, and fiery indignation, which shall devoure the adversaries. Hee that despised Moses Lawe, died without mercy, under two or three witnesses. Of how much sorer punishment suppose ye, shall hee be thought worthy, who hath troden under foote the Sonne of God, and hath counted the blood of the covenant wherwith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I wil recompence, saith the Lord : and again, The Lord shall iudge his people. It is a fearefull thing to fall into the hands of the living God. But call to remembrance the former dayes, in which after yee were illuminated, ye indured a great fight of afflictions : partly whilst ye were made a gazing stocke both by reproches and afflictions, and partly whilst ye became companions of them that were so used. For yee had compassion of me in my bonds, and tooke ioyfully the spoyling of your goods, knowing in your selves that yee have in heaven a better and an induring substance. Cast not away therefore your confidence which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God ye might receive the promise.

For yet a litle while,

And he that shall come will come, and will not tary.

Now the iust shall live by faith :

But if any man drawe backe, my soule shall have no pleasure in him.

But wee are not of them who draw backe unto perdition : but of them that beleeve, to the saving of the soule.

TO THE HEBREWES

CHAPTER XI

What faith is.

Without faith
we cannot
please God.

The worthy
fruits thereof
in the Fathers
of old time.

CHAPTER XI

NOW faith is the substance of things hoped for, the evidence of things not seen. For by it the Elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seene were not made of things which doe appeare. By faith Abel offered unto God a more excellent sacrifice then Kain, by which he obtained witnes that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh. By faith Enoch was translated, that he should not see death, and was not found, because God had translated him: For before his translation he had this testimonie, that he pleased God. But without faith it is impossible to please him: for hee that commeth to God, must beleeeve that he is, and that he is a rewarder of them that diligently seeke him. By faith Noah being warned of God of things not seene as yet, moved with feare, prepared an Arke to the saving of his house, by the which he condemned the world, and became heire of the righteousness which is by faith. By faith Abraham when he was called to goe out into a place which hee should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith hee sojourned in the land of promise, as in a strange countrey, dwelling in tabernacles with Isaac and Iacob, the heires with him of the same promise. For hee looked for a citie which hath foundations, whose builder and maker is God. Through faith also Sara her selfe received strength to conceive seede, and was delivered of a child when she was past age, because she iudged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the starres of the skie in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seene them a farre off, and were perswaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seeke a countrey. And truly if they had been mindfull of that countrey, from whence they came out, they might have had opportunitie to have returned: but now they desire a better countrey, that is, an heavenly: wherefore God is not ashamed to bee called their God: for he hath prepared for them a city. By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his onely begotten sonne, of whom it was said, That, in Isaac shall thy seed be called: accounting that God was able to raise him up, even

TO THE HEBREWS

CHAPTER XI

from the dead : from whence also he received him in a figure. By faith Isaac blessed Iacob and Esau concerning things to come. By faith Iacob when hee was a dying, blessed both the sonnes of Ioseph, and worshipped leaning upon the top of his staffe. By faith, Ioseph when hee died, made mention of the departing of the children of Israel : and gave commandement concerning his bones. By faith, Moses when hee was borne was hid three moneths of his parents, because they saw he was a proper childe, and they not afraid of the Kings commandement. By faith Moses when hee was come to yeeres, refused to bee called the sonne of Pharaohs daughter, chusing rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for a season : esteeming the reproch of Christ greater riches then the treasures in Egypt : for he had respect unto the recompense of the reward. By faith hee forsooke Egypt, not fearing the wrath of the king : for he indured, as seeing him who is invisible. Through faith he kept the Passeover, and the sprinkling of blood, lest he that destroyed the first borne, should touch them. By faith they passed through the red sea, as by drie land : which the Egyptians assaying to do, were drowned. By faith the wallles of Iericho fell downe, after they were compassed about seven dayes. By faith the harlot Rahab perished not with them that beleaved not, when shee had received the spies with peace. And what shall I more say ? for the time would faile mee to tell of Gideon, and of Barak, and of Sampson, and of Iephthah, of David also and Samuel, and of the Prophets : who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouthes of Lions, quenched the violence of fire, escaped the edge of the sword, out of weakenesse were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life againe : and others were tortured, not accepting deliverance, that they might obtaine a better resurrection. And others had triall of cruell mockings and scourgings, yea moreover, of bonds and imprisonment. They were stoned, they were sawen asunder, were tempted, were slaine with the sword : they wandered about in sheepskinnnes, and goat skins, being destitute, afflicted, tormented. Of whome the world was not worthy : they wandered in deserts, and in mountains, and in dennes and caves of the earth. And these all having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us, should not be made perfect.

TO THE HEBREWES

CHAPTER XII

An exhortation
to constant
faith, patience,
and godlinesse.

CHAPTER XII

WHEREFORE, seeing wee also are compassed about with so great a cloude of witnesses, let us lay aside every weight, and the sinne which doth so easily beset us, and let us runne with patience unto the race that is set before us. Looking unto Iesus the Authour and finisher of our faith, who for the ioy that was set before him, endured the crosse, despising the shame, and is set down at the right hand of the throne of God. For consider him that indured such contradiction of sinners against himselfe, lest ye be wearied and faint in your mindes. Yee have not yet resisted unto blood, striving against sinne. And ye have forgotten the exhortation which speaketh unto you as unto children,

My sonne, despise not thou the chastening of the Lord,
Nor faint when thou art rebuked of him.

For whome the Lord loveth hee chasteneth,

And scourgeth every sonne whom he receiveth.

If yee endure chastening, God dealeth with you as with sonnes: for what sonne is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sonnes. Furthermore, wee have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather bee in subiection unto the Father of Spirits, and live? For they verily for a fewe dayes chastened us after their owne pleasure, but hee for our profit, that we might bee partakers of his holinesse. Now no chastening for the present seemeth to be ioyous, but grievous: neverthelesse, afterward it yeeldeth the peaceable fruite of righteousness, unto them which are exercised thereby. Wherefore lift up the handes which hang downe, and the feeble knees. And make straight paths for your feete, lest that which is lame bee turned out of the way, but let it rather bee healed. Followe peace with all men, and holinesse, without which no man shall see the Lord: looking diligently, lest any man faile of the grace of God, lest any roote of bitterness springing up, trouble you, and thereby many be defiled: lest there bee any fornicatour, or profane person, as Esau, who for one morsell of meat sold his birthright. For yee know how that afterward when hee would have inherited the blessing, hee was reiected: for hee found no place of repentance, though he sought it carefully with teares. For yee are not come unto the mount that might be touched, and that burned with fire, nor unto blacknesse, and darknes, and tempest, and the sound of a trumpet, and

TO THE HEBREWES

the voyce of wordes, which voyce they that heard, entreated that the word should not bee spoken to them any more. For they could not indure that which was commaunded: And if so much as a beast touch the Mountaine, it shall be stoned, or thrust thorow with a dart. And so terrible was the sight, that Moses sayde, I exceedingly feare, and quake. But ye are come unto mount Sion, and unto the citie of the living God the heavenly Ierusalem, and to an innumerable company of Angels: to the generall assembly, and Church of the first borne which are written in heaven, and to God the Iudge of all, and to the spirits of iust men made perfect: and to Iesus the mediatur of the new Covenant, and to the blood of sprinckling, that speaketh better things then that of Abel. See that yee refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape if wee turne away from him that speaketh from heaven. Whose voice then shooke the earth, but now he hath promised, saying, Yet once more I shake not the earth onely, but also heaven. And this word Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remaine. Wherefore wee receiving a kingdome which cannot bee moved, let us have grace, whereby wee may serve God acceptably, with reverence and godly feare. For our God is a consuming fire.

CHAPTER XII

A commendation of the New Testament above the old.

CHAPTER XIII

LET brotherly love continue. Bee not forgetfull to entertaine strangers, for thereby some have entertayned Angels unawarees. Remember them that are in bonds, as bound with them; and them which suffer adversitie, as being your selves also in the body. Mariage is honorable in all, and the bed undefiled: but whoremongers, and adulterers God will iudge. Let your conversation bee without covetousnesse: and be content with such things as yee have. For hee hath said, I will never leave thee, nor forsake thee. So that wee may boldly say,

The Lord is my helper, and I will not feare

What man shall doe unto me.

Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. Iesus Christ the same yesterday, and to day, and for ever. Be not caried about with divers and strange doctrines: for it is a good thing that the heart be established with grace, not with meates, which have not profited them that have

Divers admonitions, as to Charitie,

To honest life, To avoide covetousnes,

To regarde Gods preachers,

To take heed of strange doctrines,

TO THE HEBREWES

CHAPTER XIII

To confesse
Christ,

To give almes,

To obey
governors,

To pray for
the Apostle.

The Conclusion.

beene occupied therein. Wee have an altar whereof they have no right to eate, which serve the Tabernacle. For the bodies of those beasts, whose blood is brought into the Sanctuary by the high Priest for sinne, are burnt without the campe. Wherefore Iesus also, that hee might sanctifie the people with his own blood, suffered without the gate. Let us goe forth therefore unto him without the campe, bearing his reproch. For here have we no continuing citie, but we seeke one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lippes, giving thanks to his Name. But to doe good, and to communicate forget not, for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit your selves: for they watch for your soules, as they that must give account, that they may doe it with ioy, and not with griefe: for that is unprofitable for you. Pray for us: for we trust wee have a good conscience in all things, willing to live honestly. But I beseech you the rather to doe this, that I may be restored to you the sooner. Now the God of peace, that brought againe from the dead our Lord Iesus, that great shepheard of the sheepe, through the blood of the everlasting Covenant, make you perfect in every good worke to doe his will, working in you that which is well pleasing in his sight, through Iesus Christ, to whom be glorie for ever and ever. Amen. And I beseech you brethren, suffer the word of exhortation, for I have written a letter unto you in few words. Know yee, that our brother Timothie is set at libertie, with whom if he come shortly, I will see you. Salute all them that have the rule over you, and al the Saints. They of Italy salute you. Grace be with you all. Amen.

Written to the Hebrewes, from Italy, by Timothie.

IAMES

THE GENERALL EPISTLE OF IAMES

CHAPTER I



IAMES a servant of God, and of the Lord Iesus Christ, to the twelve Tribes which are scattered abroad, greeting. My brethren, count it all ioy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience, but let patience have her perfect worke, that ye may be perfect, and entier, wanting nothing. If any of you lacke wisdom, let him aske of God, that giveth to all

Wee are to reioyce under the Crosse,

To aske patience of God,

men liberally, and upbraideth not: and it shalbe given him. But let him aske in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man thinke that he shall receive any thing of the Lord. A double minded man is unstable in all his wayes. Let the brother of low degree, reioyce in that he is exalted: but the rich, in that hee is made low: because as the floure of the grasse he shall passe away. For the sunne is no sooner risen with a burning heate, but it withereth the grasse: and the flowre thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes. Blessed is the man that endureth temptation: for when hee is tried, hee shall receive the crowne of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evill, neither tempteth he any man. But every man is tempted, when hee is drawn away of his owne lust, and entised. Then when lust hath conceived, it bringeth forth sinne: and sinne, when it is finished, bringeth forth death. Doe not erre, my beloved brethren. Every good gift, and every perfect gift is from above, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of turning. Of his owne will begate hee us, with the word of Trueth, that wee should bee a kinde of first fruites of his creatures. Wherefore my beloved brethren, let every man bee swift to heare,

And in our trials not to impute our weakenesse, or sinnes unto him,

IAMES

CHAPTER I

but rather to hearken to the word, to meditate in it, and to doe thereafter.

Otherwise men may seeme, but never be truly religious.

slow to speake, slow to wrath. For the wrath of man worketh not the righteousnesse of God. Wherefore lay apart all filthinesse, and superfluitie of naughtinesse, and receive with meeknesse the engrafted word, which is able to save your soules. But be ye doers of the word, and not hearers onely, deceiving your owne selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his naturall face in a glasse: for hee beholdeth himselfe, and goeth his way, and straightway forgetteth what maner of man he was. But who so looketh into the perfect Law of libertie, and continueth therein, he being not a forgetfull hearer, but a doer of the worke, this man shall be blessed in his deed. If any man among you seeme to be religious, and bridleth not his tongue, but deceiveth his owne heart, this mans religion is vaine. Pure religion and undefiled before God and the Father, is this, to visit the fatherlesse and widowes in their affliction, and to keepe himselfe unspotted from the world.

CHAPTER II

It is not agreeable to Christian profession to regard the rich, and to despise the poore brethren:

MY brethren, have not the faith of our Lord Iesus Christ the Lord of glorie, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poore man, in vile raiment: and yee have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place: and say to the poore, Stand thou there, or sit here under my footstoole: are yee not then partiall in your selves, and are become iudges of evill thoughts? Hearken, my beloved brethren, Hath not God chosen the poore of this world, rich in faith, and heires of the kingdom, which hee hath promised to them that love him? But yee have despised the poore. Doe not rich men oppresse you, and draw you before the Iudgement seats? Doe not they blaspheme that worthy Name, by the which ye are called? If ye fulfil the royall Law, according to the Scripture, Thou shalt love thy neighbour as thy selfe, ye doe well. But if ye have respect to persons, ye commit sinne, and are convinced of the Law, as transgressours. For whosoever shall keepe the whole Law, and yet offend in one point, he is guilty of all. For he that said, Doe not commit adultery; sayd also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressour of the Law. So speake ye, and so doe, as they that shall bee iudged by the Law of libertie. For he shall have iudgement without mercie, that hath shewed no mercy, and mercie reioyceth

rather wee are to be loving, and mercifull:

IAMES

against iudgement. What doth it profit, my brethren, though a man say hee hath faith, and have not workes? can faith save him? If a brother or sister be naked, and destitute of dayly foode, and one of you say unto them, Depart in peace, be you warmed and filled: notwithstanding ye give them not those things which are needfull to the body: what doth it profit? Even so faith, if it hath not works, is dead being alone. Yea, a man may say, Thou hast faith, and I have workes: shew mee thy faith without thy workes, and I will shew thee my faith by my workes. Thou beleevest that there is one God, thou doest well: the devils also beleeve, and tremble. But wilt thou knowe, O vaine man, that faith without workes is dead? Was not Abraham our father iustified by works, when hee had offered Isaac his sonne upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham beleevved God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then, how that by workes a man is iustified, and not by faith only. Likewise also, was not Rahab the harlot iustified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without workes is dead also.

CHAPTER II

And not to boast of faith where no deedes are, which is but a dead faith, the faith of devils, not of Abraham.

and Rahab.

CHAPTER III

MY brethren, bee not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bittes in the horses mouthes, that they may obey us, and we turne about their whole body. Behold also the ships, which though they be so great, and are driven of fierce windes, yet are they turned about with a very small helme, whithersoever the governour listeth. Even so the tongue is a little member, and boasteth great things: behold, how great a matter a litle fire kindleth. And the tongue is a fire, a world of iniquitie: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of mankind. But the tongue can no man tame, it is an unruly evill, ful of deadly poyson. Therewith blesse wee God, even the Father: and therewith curse wee men, which are made after the simili-

We are not rashly or arrogantly to reproove others:

but rather to bridle the tongue, a little member, but a powerfull instrument of much good, and great harme.

IAMES

CHAPTER III

They who be
truely wise, be
milde, and
peaceable,
without envy-
ing, and strife.

tude of God. Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be. Doeth a fountaine send forth at the same place sweet water and bitter? Can the figtree, my brethren, beare olive berries? either a vine, figs? so can no fountaine both yeeld salt water and fresh. Who is a wise man and indued with knowledge amongst you? let him shew out of a good conversation his workes with meekenes of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the trueth. This wisdom descendeth not from above, but is earthly, sensuall, devilish. For where envying and strife is, there is confusion, and every evill worke. But the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be intreated, full of mercy, and good fruits, without partialitie, and without hypocrisie. And the fruit of righteousness is sown in peace, of them that make peace.

CHAPTER IIII

Wee are to
strive against
covetousnesse,

intemperance,

pride,

detraction, and
rash iudgement
of others:

and not to be
confident in the
good successe
of worldly
businesse, but
mindfull ever
of the uncer-
taine of this
life, to commit
our selves, and
all our affaires
to Gods provi-
dence.

FROM whence come warres and fightings among you? come they not hence, even of your lusts, that warre in your members? Ye lust, and have not: yee kill, and desire to have, and cannot obtaine: yee fight and warre, yet yee have not, because ye aske not. Ye aske and receive not, because ye aske amisse, that yee may consume it upon your lusts. Ye adulterers, and adulteresses, know yee not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God. Doe ye thinke that the Scripture saith in vaine, the spirit that dwelleth in us lusteth to envy? But he giveth more grace, wherefore he saith, God resisteth the proude, but giveth grace unto the humble. Submit your selves therefore to God: resist the devill, and hee will flee from you. Draw nigh to God, and hee will draw nigh to you: cleanse your hands ye sinners, and purifie your hearts yee double minded. Bee afflicted, and mourne, and weepe: let your laughter be turned to mourning, and your ioy to heavinesse. Humble your selves in the sight of the Lord, and he shall lift you up. Speake not evill one of another (brethren:) he that speaketh evill of his brother, and iudgeth his brother, speaketh evill of the Law, and iudgeth the Law: but if thou iudge the Law, thou art not a doer of the Law, but a iudge. There is one Lawgiver, who is able to save, and to destroy: who art thou that iudgest another? Goe to now ye that say, To day or to morrow wee will goe into such a city and continue there a yere, and buy, and sell, and get

IAMES

gaine: whereas yee know not what shalbe on the morow: for what is your life? It is even a vapour that appeareth for a litle time, and then vanisheth away. For that yee ought to say, if the Lord will, we shall live, and doe this, or that. But now yee reioyce in your boastings: all such reioycing is evill. Therefore to him that knoweth to doe good, and doth it not, to him it is sinne.

CHAPTER IIII

CHAPTER V

GOE to now, yee rich men, weepe and howle for your miseries that shall come upon you. Your riches are corrupted, and your garments motheaten: your gold and silver is cankered, and the rust of them shall bee a witnesse against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last dayes. Beholde, the hire of the labourers which have reaped downe your fieldes, which is of you kept backe by fraud, cryeth: and the cries of them which have reaped, are entred into the eares of the Lord of Sabaoth. Yee have lived in pleasure on the earth, and bene wanton: ye have nourished your hearts, as in a day of slaughter: yee have condemned, and killed the iust, and he doth not resist you. Be patient therefore, brethren, unto the comming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill hee receive the early and latter raine. Be yee also patient; stablish your hearts: for the comming of the Lorde draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Iudge standeth before the doore. Take, my brethren, the Prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience. Beholde, wee count them happie which endure. Ye have heard of the patience of Iob, and have seene the end of the Lord: that the Lord is very pitifull and of tender mercie. But above all things, my brethren, sweare not, neither by heaven, neither by the earth, neither by any other othe: but let your yea, be yea, and your nay, nay: lest yee fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing Psalmes. Is any sicke among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oyle in the Name of the Lord: and the prayer of Faith shall save the sicke, and the Lord shall raise him up: and if hee have committed sinnes, they shall be forgiven him. Confesse your faults one to another, and pray one for another, that yee may bee healed: the effectuall fervent prayer of a righteous

Wicked rich men are to feare Gods vengeance.

We ought to be patient in afflictions, after the example of the Prophets, and Iob:

to forbear swearing,
to pray in adversitie,
to sing in prosperitie:

to acknowledge mutually our several faults,
to pray one for another,

IAMES

CHAPTER V

and to reduce
a straying
brother to
the trueth.

man availeth much. Elias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine: and it rained not on the earth by the space of three yeeres and sixe monethes. And hee prayed againe, and the heaven gave raine, and the earth brought forth her fruit. Brethren, if any of you doe erre from the trueth, and one convert him, let him know, that hee which converteth the sinner from the error of his way, shall save a soule from death, and shall hide a multitude of sinnes.

THE FIRST EPISTLE GENERALL OF PETER

CHAPTER I

Hee blesseth
God for his
manifold
spirituall
graces:



PETER an Apostle of Iesus Christ, to the strangers scatted thorowout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Iesus Christ: Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Iesus Christ, which according to his abundant mercy, hath begotten us againe unto a lively hope, by the resurrection of Iesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherin ye greatly reioyce, though now for a season (if neede bee) yee are in heavinesse through manifold temptations: that the triall of your faith, being much more precious then of golde that perisheth, though it bee tryed with fire, might be found unto praise, and honor, and glory, at the appearing of Iesus Christ: whom having not seene, yee love, in whom though now ye see him not, yet beleeving, ye reioyce with ioy unspeakeable, and full of glory, receiving the ende of your faith, even the

I. PETER

salvation of your soules: of which salvation the Prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you, searching what, or what maner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whome it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, with the holy Ghost sent downe from heaven, which things the Angels desire to looke into. Wherefore gird up the loynes of your minde, bee sober, and hope to the end, for the grace that is to bee brought unto you at the revelation of Iesus Christ: as obedient children, not fashioning your selves according to the former lusts, in your ignorance: but as hee which hath called you is holy, so be ye holy in all maner of conversation; because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons iudgeth according to every mans worke, passe the time of your sojourning here in feare: for as much as ye know that yee were not redeemed with corruptible things, as silver and golde, from your vaine conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lambe without blemish and without spot, who verily was foreordeined before the foundation of the world, but was manifest in these last times for you: who by him do beleve in God that raised him up from the dead, and gave him glorie, that your faith and hope might be in God. Seeing yee have purified your soules in obeying the truth through the Spirit, unto unfained love of the brethren: see that ye love one another with a pure heart fervently, being borne againe, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. For

All flesh is as grasse,

And all the glory of man as the flowre of grasse:

The grasse withereth, and the flowre thereof falleth away.

But the word of the Lord endureth for ever:

And this is the word which by the Gospel is preached unto you.

CHAPTER

I

shewing that the salvation in Christ is no newes, but a thing prophesied of olde:

And exhorteth them accordingly to a godly conversation, forasmuch as they are now borne anew by the word of God.

CHAPTER II

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and evill speakings, as new borne babes desire the sincere milke of the word, that ye may grow thereby, if so bee yee have tasted that the Lord is

He dehortheth them from the breach of charitie:

I. PETER

CHAPTER

II

shewing that
Christ is the
foundation
wherupon they
are built.

gracious. To whom comming as unto a living Stone, disallowed in deed of men, but chosen of God, and precious, ye also as lively stones, are built up a spirituall house, an holy Priesthood to offer up spirituall sacrifice, acceptable to God by Iesus Christ. Wherefore it is contained in the Scripture,

Beholde, I lay in Sion a chiefe corner stone, elect, precious,
And he that beleeveth on him, shall not be confounded.

Unto you therfore which beleewe hee is precious; but unto them which be disobedient,

The stone which the builders disallowed,

The same is made the head of the corner,

and

A Stone of stumbling, and a Rocke of offence,

even to them which stumble at the word, being disobedient, whereunto also they were appointed. But yee are a chosen generation, a royall Priesthood, an holy nation, a peculiar people, that yee should shewe forth the praises of him, who hath called you out of darknes into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercie, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrimes, abstaine from fleshly lusts, which warre against the soule, having your conversation honest among the Gentiles, that whereas they speake against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lordes sake, whether it be to the King, as supreme, or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that doe well. For so is the will of God, that with well doing yee may put to silence the ignorance of foolish men. As free, and not using your libertie for a cloake of malicioussnesse, but as the servants of God. Honour all men. Love the brotherhood. Feare God. Honour the King. Servants, be subiect to your masters with al feare, not only to the good and gentle, but also to the froward. For this is thanke-worthie, if a man for conscience toward God endure grieve, suffering wrongfully. For what glory is it, if when yee be buffeted for your faults, ye shall take it patiently: but if when yee doe well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that yee should follow his steps. Who did no sinne, neither was guile found in his mouth. Who when hee was reviled, reviled not againe; when hee suffered, hee threatned not, but committed

He beseecheth
them also to
abstaine from
fleshly lustes,

To bee obedient
to magistrates,

and teacheth
servants how
to obey their
masters,
patiently
suffering for
well doing after
the example
of Christ.

I. PETER

himselfe to him that iudgeth righteously. Who his owne selfe bare our sinnes in his owne body on the tree, that wee being dead to sinnes, should live unto righteousness, by whose stripes ye were healed. For yee were as sheepe going astray, but are now returned unto the shepheard and Bishop of your soules.

CHAPTER II

CHAPTER III

LIKEWISE, ye wives, be in subiection to your owne husbands, that if any obey not the word, they also may without the word be wonne by the conversation of the wives: while they beholde your chaste conversation coupled with feare: whose adorning, let it not bee that outward adorning, of plaiting the haire, and of wearing of gold, or of putting on of apparell. But let it bee the hidden man of the heart, in that which is not corruptible, even the ornament of a meeke and quiet spirit, which is in the sight of God of great price. For after this manner in the olde time, the holy women also who trusted in God adorned themselves, beeing in subiection unto their owne husbands. Even as Sara obeyed Abraham, calling him Lord, whose daughters ye are as long as ye doe well, and are not afraid with any amazement. Likewise ye husbands, dwel with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heires together of the grace of life, that your prayers be not hindered. Finally be ye all of one minde, having compassion one of another, love as brethren, be pitifull, be courteous, not rendering evill for evill, or railing for railing: but contrarywise blessing, knowing that yee are thereunto called, that ye should inherit a blessing. For

Hee teacheth the ducie of wives and husbands to each other,

exhorting all men to unitie, and love,

Hee that will love life,

And see good dayes,

Let him refraine his tongue from evil,

And his lips that they speake no guile:

Let him eschew evil and do good,

Let him seeke peace and ensue it.

For the eyes of the Lord are over the righteous,

And his eares are open unto their prayers:

But the face of the Lord is against them that doe evill.

And who is hee that will harme you, if ye bee followers of that which is good? But and if ye suffer for righteousness sake, happy

and to suffer persecution.

are ye, and be not afraid of their terrour, neither be troubled: but sanctifie the Lord God in your hearts, and be ready alwayes to give an answer to every man that asketh you a reason of the

I. PETER

CHAPTER III

Hee declareth
also the bene-
fits of Christ
toward the
old world.

hope that is in you, with meekenesse and feare: having a good conscience, that whereas they speake evill of you, as of evill doers, they may bee ashamed that falsly accuse your good conversation in Christ. For it is better, if the will of God be so, that yee suffer for well doing, then for evill doing. For Christ also hath once suffered for sinnes, the iust for the uniuist, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the dayes of Noah, while the Arke was a preparing: wherein few, that is, eight soules were saved by water. The like figure whereunto, even Baptisme, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Iesus Christ. Who is gone into heaven, and is on the right hand of God, Angels, and authorities, and powers being made subiect unto him.

CHAPTER IIII

Hee exhorteth
them to cease
from sinne by
the example of
Christ, and the
consideration
of the generall
end, that now
approcheth:

FORASMUCH then as Christ hath suffered for us in the flesh, arme your selves likewise with the same minde: for hee that hath suffered in the flesh, hath ceased from sinne: that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousnes, lusts, excesse of wine, revellings, banquetings, and abhominable idolatries. Wherein they thinke it strange, that you runne not with them to the same excesse of riot, speaking evil of you: who shal give accompt to him that is ready to iudge the quicke and the dead. For, for this cause was the Gospel preached also to them that are dead, that they might bee iudged according to men in the flesh, but live according to God in the spirit. But the ende of all things is at hand: be ye therefore sober and watch unto prayer. And above all things have fervent charitie among your selves: for charity shall cover the multitude of sinnes. Use hospitalitie one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speake, let him speake as the oracles of God: if any man minister, let him doe it as of the ability which God giveth, that God in all things may bee glorified through Iesus Christ, to whom be praise and dominion for ever and ever. Amen. Beloved, thinke it

I. PETER

not strange concerning the fiery triall, which is to try you, as though some strange thing happened unto you. But reioyce in as much as yee are partakers of Christes sufferings; that when his glory shalbe reveiled, ye may be glad also with exceeding ioy. If ye be reproched for the Name of Christ, happie are ye, for the spirit of glory, and of God resteth upon you: on their part hee is evill spoken of, but on your part he is glorified. But let none of you suffer as a murtherer, or as a theefe, or as an evill doer, or as a busibody in other mens matters. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalfe. For the time is come that iudgement must begin at the house of God: and if it first begin at us, what shall the ende bee of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appeare? Wherefore, let them that suffer according to the will of God, commit the keeping of their soules to him in well doing, as unto a faithfull Creator.

CHAPTER III

and comforteth
them against
persecution.

CHAPTER V

THE Elders which are among you I exhort, who am also an Elder, and a wisse of the sufferings of Christ, and also a partaker of the glory that shall be reveiled. Feed the flocke of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready minde: neither as being lords over Gods heritage: but being ensamples to the flocke. And when the chiefe shepheard shall appeare, ye shall receive a crowne of glory that fadeth not away. Likewise ye yonger, submit your selves unto the elder: ye, all of you bee subiect one to another, and bee clothed with humilitie: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that hee may exalt you in due time, casting all your care upon him, for he careth for you. Be sober, be vigilant: because your adversary the devill, as a roaring Lion walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace who hath called us into his eternall glory by Christ Iesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him bee glory and dominion for ever and ever. Amen. By Sylvanus a faithfull brother unto you, (as I suppose) I

He exhorteth
the Elders to
feede their
flocks,

the yonger
to obey,

and all to bee
sober, watch-
full, and con-
stant in the
faith:
to resist the
cruell adver-
sarie the devill.

I. PETER

CHAPTER V

have written briefly, exhorting, and testifying, that this is the true grace of God wherein ye stand. The Church that is at Babylon elected, together with you, saluteth you, and so doth Marcus my sonne. Greete yee one another with a kisse of charity: Peace bee with you all that are in Christ Iesus. Amen.

THE SECOND EPISTLE GENERALL OF PETER

CHAPTER I

Confirming
them in hope
of the increase
of Gods graces,



he exhorteth
them by faith,
and good
workes, to
make their
calling sure:

SIMON PETER, a servant and an Apostle of Iesus Christ, to them that have obtained like precious Faith with us, through the righteousness of God, and our Saviour Iesus Christ. Grace and peace be multiplied unto you through the knowledge of God, and of Iesus our Lord, according as his divine power hath given unto us all things that pertaine unto life and godlines, through the knowledge of him that hath called us to glory and vertue. Whereby are given unto us exceeding great and precious promises, that by these you might bee partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, adde to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlinesse; and to godlinesse, brotherly kindnesse; and to brotherly kindnesse, charitie. For if these things be in you, and abound, they make you that yee shall neither be barren, nor unfruitfull in the knowledge of our Lord Iesus Christ. But hee that lacketh these things, is blind, and cannot see farre off, and hath forgotten that hee was purged from his old sinnes. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye doe these things, ye shall never fall. For so an entrance shall be ministred unto you abundantly,

II. PETER

into the everlasting kingdome of our Lord and Saviour Iesus Christ. Wherefore I wil not be negligent to put you alwayes in remembrance of these things, though yee know them, and be stablished in the present trueth. Yea, I thinke it meete, as long as I am in this tabernacle, to stirre you up, by putting you in remembrance: knowing that shortly I must put off this my Tabernacle, even as our Lord Iesus Christ hath shewed mee. Moreover, I will endeavour, that you may bee able after my decease, to have these things alwayes in remembrance. For wee have not followed cunningly devised fables, when wee made knowen unto you the power and comming of our Lord Iesus Christ, but were eye witnesses of his Maiestie. For hee received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Sonne in whom I am well pleased. And this voice which came from heaven wee heard, when we were with him in the holy mount. We have also a more sure word of prophecie, whereunto yee doe well that ye take heede, as unto a light that shineth in a darke place, untill the day dawne, and the day starre arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private Interpretation: for the prophecie came not in olde time by the will of man: but holy men of God spake as they were moved by the holy Ghost.

CHAPTER I

Whereof hee is carefull to remember them, knowing that his death is at hand:

And warneth them to be constant in the faith of Christ, who is the true Sonne of God, by the eye witnessse of the Apostles beholding his Maiestie, and by the testimonie of the Father, and the Prophets.

CHAPTER II

BUT there were false prophets also among the people, even as there shall bee false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious wayes, by reason of whom the way of trueth shall be evill spoken of: and through covetousnesse shall they with fained words, make marchandise of you, whose iudgement now of a long time lingereth not, and their damnation slumbreth not. For if God spared not the Angels that sinned, but cast them downe to hell, and delivered them into chaines of darkness, to be reserved unto iudgment: and spared not the old world, but saved Noah the eight person a preacher of righteousness, bringing in the flood upon the world of the ungodly: and turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly: and delivered iust Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous

He foretelleth them of false teachers, shewing the impietie, and punishment both of them and their followers:

from which the godly shall bee delivered, as Lot was out of Sodom:

II. PETER

CHAPTER

II

and more fully describeth the manners of those prophane, and blasphemous seducers, whereby they may be the better knowen, and avoided.

soule from day to day, with their unlawfull deeds.) The Lord knoweth how to deliver the godly out of temptations, and to reserve the uniuert unto the day of iudgement to be punished: but chiefly them that walke after the flesh in the lust of uncleannesse, and despise government. Presumptuous are they; selfe willed: they are not afraid to speake euill of dignities: whereas Angels which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural bruit beasts made to bee taken and destroyed speake euill of the things that they understand not, and shall utterly perish in their owne corruption, and shall receive the reward of unrighteousnesse, as they that count it pleasure to riot in the day time: Spots they are and blemishes, sporting themselves with their owne deceivings, while they feast with you: having eyes ful of adulterie and that cannot cease from sinne, beguiling unstable soules: an heart they have exercised with covetous practises: cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the sonne of Bosor, who loved the wages of unrighteousnesse, but was rebuked for his iniquity: the dumbe asse speaking with mans voice, forbade the madnesse of the Prophet. These are welles without water, cloudes that are caried with a tempest, to whom the mist of darkenesse is reserved for ever. For when they speake great swelling words of vanitie, they allure through the lusts of the flesh, through much wantonnesse, those that were cleane escaped from them who live in errour. While they promise them libertie, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Iesus Christ, they are againe intangled therein, and overcome, the latter end is worse with them then the beginning. For it had bin better for them not to have knowen the way of righteousness, then after they have knowen it, to turne from the holy commandment delivered unto them. But it is happened unto them according to the true proverbe: The dog is turned to his own vomit againe, and the sowe that was washed, to her wallowing in the mire.

CHAPTER III

THIS second Epistle (beloved) I now write unto you, in both which I stir up your pure mindes by way of remembrance: that yee may be mindfull of the wordes which were spoken before by the holy Prophets, and of the Commandment

II. PETER

CHAPTER

III

of us the Apostles of the Lord and Saviour: knowing this first, that there shall come in the last dayes scoffers, walking after their owne lusts, and saying, Where is the promise of his comming? For since the fathers fell asleepe, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of olde, and the earth standing out of the water, and in the water, whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Iudgement, and perdition of ungodly men. But (beloved) bee not ignorant of this one thing, that one day is with the Lord as a thousand yeeeres, and a thousand yeeeres as one day. The Lord is not slacke concerning his promise (as some men count slacknesse) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord wil come as a thiefe in the night, in the which the heavens shall passe away with a great noise, and the Elements shall melt with fervent heate, the earth also and the works that are therin shalbe burnt up. Seeing then that all these things shall be dissolved, What maner of persons ought ye to be in all holy conversation, and godlinesse, looking for and hasting unto the comming of the day of God, wherein the heavens being on fire shalbe dissolved, and the Elements shall melt with fervent heat. Neverthelesse wee, according to his promise, looke for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore (beloved) seeing that ye looke for such things, be diligent that ye may be found of him in peace, without spot, and blamelesse. And account that the long suffering of the Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they doe also the other Scriptures, unto their owne destruction. Ye therefore, beloved, seeing yee know these things before, beware lest yee also being led away with the errour of the wicked, fall from your owne stedfastnesse.

But growe in grace, and in the knowledge of our Lord and Saviour Iesus Christ: to him be glory both now and for ever. Amen.

Hee assureth them of the certaintie of Christes comming to Iudgement, against those scornors who dispute against it:

warning the godly for the long patience of God, to hasten their repentance.

He describeth also the manner how the world shall bee destroyed: exhorting them from the expectation thereof, to all holinesse of life:

And againe, to thinke the patience of God to tend to their salvation, as Paul wrote to them in his Epistles.

I. IOHN

THE FIRST EPISTLE GENERALL OF IOHN

CHAPTER I

He describeth
the person of
Christ, in
whome we
have eternal
life, by a
communion
with God :



to which we
must adioine
holinesse of
life, to testifie
the trueth of
that our com-
munion and
profession of
faith, as also
to assure us of
the forgive-
nesse of our
sinnes by
Christis death.

THAT which was from the beginning, which wee have heard, which wee have seene with our eyes, which wee have looked upon, and our hands have handled of the word of life. (For the life was manifested, and we have seene it, and beare witnes, and shew unto you that eternall life which was with the Father, and was manifested unto us.) That which wee have seene and heard, declare we unto you, that ye also may have felowship with us ; and truely our fellowship is with the Father, and with his Sonne Iesus Christ. And these things write we unto you, that your ioy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkenesse at all. If we say that we have felowship with him, and walke in darkenesse, we lie, and doe not the trueth. But if wee walke in the light, as he is in the light, wee have fellowship one with another, and the blood of Iesus Christ his Sonne clenseth us from all sinne. If we say that we have no sinne, we deceive our selves, and the trueth is not in us. If we confesse our sinnes, hee is faithfull, and iust to forgive us our sinnes, and to cleanse us from all unrighteousnesse. If we say that we have not sinned, wee make him a liar, and his word is not in us.

CHAPTER II

He comforteth
them against
the sinnes of
infirmite.

MY little children, these things write I unto you, that ye sinne not. And if any man sinne, we have an Advocate with the Father, Iesus Christ the righteous : and he is the propitiation for our sinnes : and not for ours onely, but also for the sinnes of the whole world. And hereby wee doe knowe that we know him, if we keepe his commandements. He that saith, I

I. IOHN

CHAPTER II

knowe him, and keepeth not his commandements, is a lyer, and the trueth is not in him. But who so keepeth his word, in him verely is the love of God perfected: hereby know we that we are in him. He that sayeth he abideth in him, ought himselfe also so to walke, even as he walked. Brethren, I write no new commandement unto you, but an olde commandement which ye had from the beginning: the old commandement is the word which ye have heard from the beginning. Againe, a new commandement I write unto you, which thing is true in him and in you: because the darknesse is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darknesse even untill now. Hee that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither hee goeth, because that darknesse hath blinded his eyes. I write unto you, little children, because your sinnes are forgiven you for his Names sake. I write unto you, fathers, because yee have knowen him that is from the beginning. I write unto you, young men, because you have overcome the wicked one. I write unto you, little children, because yee have knowen the Father. I have written unto you, fathers, because ye have knowen him that is from the beginning. I have written unto you, young men, because yee are strong, and the word of God abideth in you, and yee have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but hee that doeth the will of God, abideth for ever. Little children, it is the last time: and as yee have heard that Antichrist shall come, even now are there many Antichrists, whereby wee know that it is the last time. They went out from us, but they were not of us: for if they had beene of us, they would no doubt have continued with us: but they went out that they might be made manifest, that they were not all of us. But ye have an unction from the holy One, and ye know all things. I have not written unto you, because yee know not the trueth: but because ye know it, and that no lie is of the trueth. Who is a lier, but hee that denieth that Iesus is the Christ? hee is Antichrist, that denyeth the Father, and the Sonne. Whosoever denieth the Sonne, the same hath not the Father: but he that acknowledgeth the Sonne, hath the Father also. Let that therefore abide in you which yee have heard from the begin-

Rightly to know God, is to keepe his commandements,

to love our brethren,

and not to love the world.

We must beware of seducers:

from whose deceits the godly are safe preserved by perseverance in faith, and holinesse of life.

I. IOHN

CHAPTER II

ning : if that which ye have heard from the beginning shall remaine in you, yee also shall continue in the Sonne, and in the Father. And this is the promise that hee hath promised us, even eternall life. These things have I written unto you, concerning them that seduce you. But the anointing which ye have received of him, abideth in you : and yee need not that any man teach you : But, as the same anointing teacheth you of all things, and is trueth, and is no lye : and even as it hath taught you, ye shall abide in him. And now, little children, abide in him, that when hee shall appeare, wee may have confidence, and not bee ashamed before him at his comming. If ye know that he is righteous, ye know that every one which doeth righteousnesse, is borne of him.

CHAPTER III

Hee declareth
the singular
love of God
towards us,
in making us
his sonnes :

Who there-
fore ought
obediently to
keepe his com-
maundements,

As also
brotherly
to love one
another.

BEHOLDE, what manner of love the Father hath bestowed upon us, that wee should be called the sonnes of God : therefore the world knoweth us not, because it knewe him not. Beloved, now are we the sonnes of God, and it doeth not yet appeare, what wee shall be : but wee know, that when he shall appeare, we shall bee like him : for we shall see him as he is. And every man that hath this hope in him, purifieth himselfe, even as he is pure. Whosoever committeth sinne, transgresseth also the lawe : for sinne is the transgression of the law. And ye know that hee was manifested to take away our sinnes, and in him is no sinne. Whosoever abideth in him, sinneth not : whosoever sinneth, hath not seene him, neither knowen him. Little children, let no man deceive you : he that doth righteousness, is righteous, even as he is righteous. He that committeth sinne, is of the devill, for the devill sinneth from the beginning : for this purpose the Sonne of God was manifested, that he might destroy the works of the devill. Whosoever is borne of God, doth not commit sinne : for his seede remaineth in him, and he cannot sinne, because he is borne of God. In this the children of God are manifest, and the children of the devill : whosoever doeth not righteousnesse, is not of God, neither hee that loveth not his brother. For this is the message that yee heard from the beginning, that wee should love one another. Not as Cain, who was of that wicked one, and slewe his brother : and wherefore slewe hee him ? because his owne workes were evill, and his brothers righteous. Marveile not, my brethren, if the world hate you. Wee know that wee have passed from death unto life, because wee love the brethren : he that loveth not his brother, abideth in death. Whosoever hateth his brother, is a

I. IOHN

CHAPTER III

murtherer, and yee knowe that no murtherer hath eternall life abiding in him. Hereby perceive wee the love of God, because he layd downe his life for us, and wee ought to lay downe our lives for the brethren. But who so hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deede and in trueth. And hereby wee know that wee are of the trueth, and shall assure our hearts before him. For if our heart condemne us, God is greater then our heart, and knoweth all things. Beloved, if our heart condemne us not, then have wee confidence towards God. And whatsoever we aske, wee receive of him, because we keepe his commandement, and doe those things that are pleasing in his sight. And this is his commandement, that we should beleve on the Name of his Sonne Iesus Christ, and love one another, as hee gave us commandement. And hee that keepeth his commandements dwelleth in him, and hee in him: and hereby wee know that hee abideth in us, by the spirit which hee hath given us.

CHAPTER IIII

BELOVED, beleve not every spirit, but trie the spirits, He warneth them not to beleve all teachers, who boast of the spirit, but to try them by the rules of the Catholike faith : whether they are of God : because many false prophets are gone out into the world. Hereby know ye the spirit of God : every spirit that confesseth that Iesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God : and this is that spirit of Antichrist, whereof you have heard, that it should come, and even now already is it in the world. Ye are of God, little children, and have overcome them : because greater is he that is in you, then he that is in the world. They are of the world : therefore speake they of the world, and the world heareth them. We are of God : hee that knoweth God, heareth us : he that is not of God heareth not us, hereby know wee the spirit of trueth, and the spirit of error. Beloved, let us love one another ; for love is of God : and every one that loveth, is borne of God and knoweth God. Hee that loveth not, knoweth not God : for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Sonne into the world, that we might live through him. Herein is love, not that wee loved God, but that he loved us, and sent his Sonne to be the propitiation for our sins. Beloved, if God so loved us, wee ought also to love one another. No

and by many reasons exhorteth to brotherly love.

I. IOHN

CHAPTER IIII

man hath seene God at any time. If wee love one another, God dwelleth in us, and his love is perfected in us. Hereby know wee that we dwell in him and he in us, because hee hath given us of his Spirit. And we have seene, and doe testifie, that the Father sent the Sonne to be the Saviour of the world. Whosoever shall confesse that Iesus is the Sonne of God, God dwelleth in him, and he in God. And we have knowen and beleeveth the love that God hath to us. God is love, and hee that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that wee may have boldnesse in the day of Iudgement, because as hee is, so are we in this world. There is no feare in love, but perfect love casteth out feare: because feare hath torment: hee that feareth, is not made perfect in love. We love him: because hee first loved us. If a man say, I love God, and hateth his brother, he is a liar. For hee that loveth not his brother whom hee hath seene, how can he love God whom he hath not seene? And this commandement have we from him, that he who loveth God, love his brother also.

CHAPTER V

Hee that loveth
God, loveth his
children, and
keepeth his
Commande-
ments:

which to the
faithful are
light, and not
grievous.

Iesus is the
Sonne of God,
able to save us,

WHOSOEVER beleeveth that Iesus is the Christ, is borne of God: and every one that loveth him that begate, loveth him also that is begotten of him. By this wee know that wee love the children of God, when we love God and keepe his commandements. For this is the love of God, that we keepe his commandements, and his commandements are not grievous. For whatsoever is borne of God, overcommeth the world, and this is the victorie that overcommeth the world, even our faith. Who is he that overcommeth the world, but he that beleeveth that Iesus is the Sonne of God? This is hee that came by water and blood, even Iesus Christ, not by water onely, but by water and blood: and it is the Spirit that beareth witnesse, because the Spirit is trueth. For there are three that beare record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that beare witnesse in earth, the Spirit, and the Water, and the Blood, and these three agree in one. If we receive the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee hath testified of his Sonne. Hee that beleeveth on the Sonne of God, hath the witnesse in himselfe: he that beleeveth not God, hath made him a liar, because he beleeveth not the record that God gave of his Sonne. And this is the record, that God hath given to us eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath

I. IOHN

CHAPTER V

life; and hee that hath not the Sonne, hath not life. These things have I written unto you that beleeve on the Name of the Sonne of God, that ye may know, that ye have eternall life, and that yee may beleeve on the Name of the Sonne of God. And this is the confidence that we have in him, that if wee aske any thing according to his will, hee heareth us. And if we know that he heare us, whatsoever wee aske, wee know that we have the petitions that wee desired of him. If any man see his brother sinne a sinne which is not unto death, hee shall aske, and he shall give him life for them that sinne not unto death. There is a sinne unto death: I doe not say that he shall pray for it. All unrighteousnes is sinne, and there is a sinne not unto death. We know that whosoever is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickednesse. And we know that the Sonne of God is come, and hath given us an understanding that wee may know him that is true: and wee are in him that is true, even in his Sonne Iesus Christ. This is the true God, and eternall life. Little children, keep your selves from Idoles. Amen.

and to heare
our prayers,
which we make
for our selves,
and for others.

THE SECOND EPISTLE OF IOHN



THE Elder unto the elect Lady, and her children, whome I love in the trueth: and not I onely, but also all they that have knowen the trueth: for the truths sake which dwelleth in us, and shalbe with us for ever: Grace bee with you, mercie, and peace from God the Father, and from the Lord Iesus Christ, the Sonne of the Father in trueth and love. I reioyced greatly, that I found of thy children walking in trueth,

Hee exhorteth
a certaine
honourable
matrone, with
her children, to
persevere in
Christian love,
and beliefe,

as wee have received a commaundement from the Father. And now, I beseech thee Lady, not as though I wrote a new commaundement unto thee: but that which wee had from the beginning, that wee love one another. And this is love, that wee walke after his Commandements. This is the Commandement, that as yee have heard from the beginning, yee should walke in it. For many

II. IOHN

Iest they lose
the reward of
their former
profession :

And to have
nothing to doe
with those
seducers that
bring not the
true doctrine
of Christ Iesus.

deceivers are entred into the world, who confesse not that Iesus Christ is come in the flesh. This is a deceiver, and an Antichrist. Looke to your selves, that wee lose not those things which wee have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: hee that abideth in the doctrine of Christ, he hath both the Father and the Sonne. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him, God speed. For hee that biddeth him God speed, is partaker of his evill deeds. Having many things to write unto you, I would not write with paper and inke, but

I trust to come unto you, and speake face to face, that
our ioy may be full. The children of thy elect
sister greet thee. Amen.

THE THIRD EPISTLE OF IOHN

Hee commend-
eth Gaius for
his pietie



and hospitalitie

to true
preachers :

Complaining
of the unkind
dealing of
ambitious
Diotrephes
on the con-
trary side :

HE Elder unto the welbeloved Gaius, whom I love in the trueth : Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soule prospereth. For I reioyced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the trueth. I have no greater ioy, then to heare that my children walke in truth. Beloved, thou doest faithfully whatsoever thou doest to the Brethren, and to strangers: which have borne witnesse of thy charitie before the Church: whome if thou bring forward on their iourney after a godly sort, thou shalt doe well: because that for his Names sake they went foorth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow helpers to the trueth. I wrote unto the Church, but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth hee himselfe receive the brethren, and forbiddeth them that would,

III. IOHN

and casteth them out of the Church. Beloved, follow not that which is evill, but that which is good. He that doth good, is of God: but hee that doth evill, hath not seene God. Demetrius hath good report of all men, and of the trueth it selfe: yea, and we also beare record, and ye know that our record is true. I had many things to write, but I will not with inke and pen write unto thee. But I trust I shall shortly see thee, and wee shall speake face to face. Peace bee to thee. Our friends salute thee. Greet the friends by name.

Whose evill example is not to bee followed:
And giveth speciall testimonie to the good report of Demetrius.

THE GENERALL EPISTLE OF IUDE



UDE the servant of Iesus Christ, and brother of Iames, to them that are sanctified by God the Father, and preserved in Iesus Christ, and called: Mercie unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation: it was needfull for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered

Hee exhorteth them to bee constant in the profession of the faith.

unto the Saints. For there are certaine men crept in unawares, who were before of olde ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousnesse, and denying the onely Lord God, and our Lord Iesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt afterward destroyed them that beleaved not. And the Angels which kept not their first estate, but left their owne habitation, he hath reserved in everlasting chaines under darkenesse, unto the iudgement of the great day. Even as Sodom and Gomorrha, and the cities about them, in like maner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternall fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speake evill of dignities. Yet Michael the Archangel, when contending with the devill, he disputed about the body of Moses, durst not bring

IUDE

False teachers
are crept in to
seduce them :
for whose dam-
nable doctrine
and manners
horrible punish-
ment is
prepared :

Whereas the
godly, by the
assistance of
the holy Spirit,
and prayers to
God, may per-
severe, and
grow in grace,
and keepe
themselves,
and recover
others out of
the snares of
those deceivers.

against him a railing accusation, but said, The Lord rebuke thee. But these speake evill of those things, which they know not : but what they knowe naturally, as brute beastes, in those things they corrupt themselves. Wo unto them, for they have gone in the way of Kain, and ranne greedily after the errour of Balaam, for reward, and perished in the gainsaying of Core. These are spottes in your feasts of charitie, when they feast with you, feeding themselves without feare : cloudes they are without water, caried about of windes, trees whose fruit withereth, without fruit, twise dead, plucked up by the rootes. Raging waves of the sea, foming out their owne shame, wandring stars, to whom is reserved the blacknesse of darkenesse for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord commeth with ten thousands of his Saints, to execute iudgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their heard speaches, which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their owne lustes, and their mouth speaketh great swelling wordes, having mens persons in admiration because of advantage. But beloved, remember yee the words, which were spoken before of the Apostles of our Lord Iesus Christ : how that they tolde you there should be mockers in the last time, who should walke after their own ungodly lustes. These be they who separate themselves, sensual, having not the spirit. But yee beloved, building up your selves on your most holy faith, praying in the holy Ghost, keepe your selves in the love of God, looking for the mercy of our Lord Iesus Christ unto eternall life. And of some have compassion, making a difference : and others save with feare, pulling them out of the fire : hating even the garment spotted by the flesh. Now unto him that is able to keepe you from falling, and to present you faultlesse before the presence of his glory with exceeding ioy, to the onely wise God our Saviour, be glory and maiestie, dominion and power, now and ever. Amen.

REVELATION

THE REVELATION OF S. IOHN THE DIVINE

CHAPTER I



THE Revelation of Iesus Christ, which God gave unto him, to shewe unto his servants things which must shortly come to passe; and he sent and signified it by his Angel unto his servant Iohn, who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he saw. Blessed is hee that readeth, and they that heare the words of this prophesie, and keepe those things which are

written therein: for the time is at hand. Iohn to the seven Churches in Asia, Grace be unto you, and peace, from him which is, and which was, and which is to come, and from the seven spirits which are before his throne: and from Iesus Christ, who is the faithful witnesse, and the first begotten of the dead, and the Prince of the kings of the earth: unto him that loved us, and washed us from our sinnes in his owne blood, and hath made us Kings and Priests unto God and his Father: to him be glory and dominion for ever and ever, Amen. Behold he commeth with clouds, and every eye shal see him, and they also which pearced him: and all kinreds of the earth shall waile because of him: even so. Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I Iohn, who also am your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Isle that is called Patmos, for the word of God, and for the testimonie of Iesus Christ. I was in the spirit on the Lords day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a booke, and send it unto the seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos,

Iohn writeth his revelation to the seven Churches of Asia, signified by the seven golden Candlestickes.

The comming of Christ.

REVELATION

CHAPTER I

His glorious
power and
maiestie.

and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea. And I turned to see the voice that spake with mee. And being turned, I saw seven golden Candlesticks, and in the midst of the seven candlestickes, one like unto the Sonne of man, clothed with a garment downe to the foot, and girt about the paps with a golden girdle. His head, and his haire were white like wooll, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brasse, as if they burned in a furnace: and his voice as the sound of many waters. And hee had in his right hand seven starres: and out of his mouth went a sharpe two edged sword: and his countenance was as the Sunne shineth in his strength. And when I sawe him, I fell at his feete as dead: and hee laid his right hand upon me, saying unto mee, Feare not, I am the first, and the last. I am hee that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keyes of hell and of death. Write the things which thou hast seene, and the things which are, and the things which shall be hereafter, the mysterie of the seven starres which thou sawest in my right hand, and the seven golden Candlestickes. The seven Starres are the Angels of the seven Churches: and the seven candlestickes which thou sawest, are the seven Churches.

CHAPTER II

What is com-
maunded to
bee written to
the Angels,
that is, the
Ministers of
the Churches
of Ephesus,

UNTO the Angel of the church of Ephesus, write, These things saith he that holdeth the seven starres in his right hand, who walketh in the midst of the seven golden Candlestickes: I know thy workes, and thy labour, and thy patience, and how thou canst not beare them which are evil, and thou hast tried them which say they are Apostles, and are not, and hast found them lyers: and hast borne, and hast patience, and for my Names sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therfore from whence thou art fallen, and repent, and doe the first workes, or else I will come unto thee quickly, and will remove thy Candlesticke out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. Hee that hath an eare, let him heare what the Spirit saith unto the Churches: To him that overcommeth will I give to eate of the tree of life, which is in the midst of the Paradise of God. And unto the Angel of the Church in Smyrna, write, These things saith the first and the last, which was dead, and is alive, I know thy works, and tribulation, and

Smyrna,

REVELATION

CHAPTER II

povertie, but thou art rich, and I know the blasphemie of them which say they are Iewes and are not, but are the Synagogue of Satan. Feare none of those things which thou shalt suffer : behold, the devill shal cast some of you into prison, that ye may be tried, and yee shall have tribulation tenne dayes : bee thou faithfull unto death, and I will give thee a crowne of life. He that hath an eare, let him heare what the spirit saith unto the churches. He that overcommeth, shall not be hurt of the second death. And to the Angel of the Church in Pergamos, write, These things saith hee, which hath the sharpe sword with two edges : I know thy workes, and where thou dwellest, even where Satans seat is, and thou holdest fast my Name, and hast not denied my faith, even in those daies, wherein Antipas was my faithful Martyr, who was slaine among you, where Satan dwelleth. But I have a fewe things against thee, because thou hast there them that holde the doctrine of Balaam, who taught Balac to cast a stumbling blocke before the children of Israel, to eate things sacrificed unto idoles, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and wil fight against them with the sword of my mouth. Hee that hath an eare, let him heare what the Spirit saith unto the Churches. To him that overcommeth will I give to eate of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving hee that receiveth it. And unto the Angel of the church in Thyatira, write, These things saith the Sonne of God, who hath his eyes like unto a flame of fire, and his feete are like fine brasse : I know thy works, and charitie, and service, and faith, and thy patience, and thy workes, and the last to bee more then the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman Iezabel, which calleth herselfe a Prophetesse, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idoles. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds. And I will kill her children with death, and all the Churches shall know that I am hee which searcheth the reines and hearts : and I will give unto every one of you according to your workes. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not knowen the depthes of Satan, as they speake, I will put upon you none other burden : but that which ye have already, hold fast till I come. And hee that overcommeth, and

Thyatira :
and what is
commended,
or found want-
ing in them.

REVELATION

CHAPTER II

keepeth my workes unto the ende, to him will I give power over the nations: (and he shall rule them with a rod of yron: as the vessels of a potter shall they be broken to shivers :) even as I received of my Father. And I will give him the morning starre. He that hath an eare, let him heare what the Spirit saith unto the Churches.

CHAPTER III

AND unto the Angel of the Church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven starres; I know thy workes, that thou hast a name that thou livest, and art dead. Be watchfull, and strengthen the things which remaine, that are ready to die: for I have not found thy works perfect before God. Remember therefore, how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walke with me in white: for they are worthy. Hee that overcommeth, the same shalbe clothed in white raiment, and I will not blot out his name out of the booke of life, but I will confesse his name before my Father, and before his Angels. Hee that hath an eare, let him heare what the Spirit saith unto the Churches. And to the Angel of the Church in Philadelphia write, These things saith he that is Holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth; I know thy workes: behold, I have set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name. Behold, I will make them of the synagogue of Satan, which say they are Iewes, and are not, but doe lie: behold, I will make them to come and worship before thy feete, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keepe thee from the houre of temptation, which shall come upon all the world, to try them that dwell upon the earth. Beholde, I come quickly, hold that fast which thou hast, that no man take thy crowne. Him that overcommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: and I wil write upon him the Name of my God, and the name of the Citie of my God, which is new Hierusalem, which commeth downe out of heaven from my God: And I will write upon him my New name. Hee that hath an eare, let him heare what the Spirit saith unto the Churches. And unto the Angel of

The Angel of the Church of Sardis is reproved, exhorted to repent, and threatned if hee doe not repent.

The Angel of the Church of Philadelphia

is approved for his diligence and patience.

REVELATION

the Church of the Laodiceans, write, These things saith the Amen, the faithfull and true wisse, the beginning of the creation of God: I know thy workes, that thou art neither cold nor hot, I would thou wert cold or hot. So then because thou art lukewarme, and neither cold nor hot, I wil spew thee out of my mouth: because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poore, and blinde, and naked. I counsell thee to buy of me gold tried in the fire, that thou mayest bee rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakednesse doe not appeare, and anoint thine eyes with eye salve, that thou mayest see. As many as I love, I rebuke and chasten, be zealous therefore, and repent. Behold, I stand at the doore, and knocke: if any man heare my voyce, and open the doore, I will come in to him, and will sup with him, and he with me. To him that overcommeth, will I graunt to sit with mee in my throne, even as I also overcame, and am set downe with my Father in his throne. Hee that hath an eare, let him heare what the Spirit saith unto the Churches.

CHAPTER III

The Angel of Laodicea rebuked, for being neither hote nor colde,

and admonished to be more zealous.

Christ standeth at the doore, and knocketh.

CHAPTER IIII

AFTER this I looked, and beholde, a doore was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me, which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and beholde, a Throne was set in heaven, and one sate on the Throne. And he that sate was to looke upon like a Iasper, and a Sardine stone: and there was a rainbow round about the Throne, in sight like unto an Emeralde. And round about the Throne were foure and twentie seates, and upon the seates I saw foure and twentie Elders sitting, clothed in white raiment, and they had on their heades crownes of golde. And out of the Throne proceeded lightnings, and thundrings, and voyces: and there were seven lampes of fire burning before the Throne, which are the seven Spirits of God. And before the Throne there was a sea of glasse like unto Chrystall: and in the midst of the throne, and round about the Throne, were foure beastes full of eyes before and behinde. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face as a man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within, and they rest not day and night, say-

Iohn seeth the throne of God in heaven.

The foure and twentie Elders.

The foure beastes full of eyes before and behinde.

REVELATION

CHAPTER III

The Elders
lay downe their
crownes, and
worship him
that sate on
the Throne.

ing, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sate on the Throne, who liveth for ever and ever, the foure and twentie Elders fall downe before him that sate on the Throne, and worship him that liveth for ever and ever, and cast their crownes before the Throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

CHAPTER V

The booke
sealed with
seven seales :

AND I saw in the right hand of him that sate on the Throne, a booke written within, and on the backside, sealed with seven seales. And I saw a strong Angel proclaiming with a loude voice; Who is worthy to open the booke, and to loose the seales thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the booke, neither to looke thereon. And I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon. And one of the Elders saith unto me, Weepe not: beholde, the Lion of the tribe of Iuda, the roote of David, hath prevailed to open the booke, and to loose the seven seales thereof. And I beheld, and loe, in the midst of the Throne, and of the foure beasts, and in the midst of the Elders stood a Lambe as it had beene slaine, having seven hornes and seven eyes, which are the seven Spirits of God, sent foorth into all the earth. And he came, and tooke the booke out of the right hand of him that sate upon the Throne. And when he had taken the booke, the foure Beasts, and foure and twenty Elders fel down before the Lambe, having every one of them harps, and golden vials full of odours, which are the prayers of Saints. And they sung a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof: for thou wast slaine, and hast redeemed us to God by thy blood, out of every kinred, and tongue, and people, and nation: and hast made us unto our God Kings and Priests, and we shall reigne on the earth. And I beheld, and I heard the voyce of many Angels, round about the Throne, and the beasts and the Elders, and the number of them was ten thousand times tenne thousand, and thousands of thousands, saying with a lowd voice, Worthy is the Lambe that was slaine, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying,

which only the
lamb that was
slain is worthy
to open.

Therefore the
Elders praise
him, and con-
fesse that he
redeemed them
with his blood.

REVELATION

Blessing, honour, glory, and power bee unto him that sitteth upon the Throne, and unto the Lambe for ever and ever. And the foure beasts said, Amen. And the foure and twenty Elders fell downe and worshipped him that liveth for ever and ever.

CHAPTER
V

CHAPTER VI

AND I sawe when the Lambe opened one of the seales, and I heard as it were the noise of thunder, one of the foure beasts, saying, Come and see. And I saw, and behold, a white horse, and hee that sate on him had a bowe, and a crowne was given unto him, and hee went forth conquering, and to conquere. And when hee had opened the second seale, I heard the second beast say, Come and see. And there went out another horse that was red : and power was given to him that sate thereon to take peace from the earth, and that they should kill one another : and there was given unto him a great sword. And when hee had opened the third seale, I heard the third beast say, Come and see. And I beheld, and loe, a blacke horse : and hee that sate on him had a paire of balances in his hand. And I heard a voice in the midst of the foure beasts say, A measure of wheate for a penie, and three measures of barley for a penie, and see thou hurt not the oyle and the wine. And when hee had opened the fourth seale, I heard the voice of the fourth beast say, Come and see. And I looked, and behold, a pale horse, and his name that sate on him was Death, and hell followed with him : and power was given unto them, over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth. And when hee had opened the fift seale, I saw under the altar, the soules of them that were slaine for the word of God, and for the testimony which they held. And they cried with a lowd voice, saying, How long, O Loſd, holy and true, doest thou not iudge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was sayd unto them, that they should rest yet for a little season, untill their fellow servants also, and their brethren that should be killed as they were, should be fulfilled. And I beheld when he had opened the sixt seale, and loe, there was a great earthquake, and the Sunne became blacke as sackcloth of haire, and the Moone became as blood. And the starres of heaven fell unto the earth, even as a figge tree casteth her untimely figs when she is shaken of a mighty winde. And the heaven departed as a scrowle when it is rolled together, and every mountaine and Island were moved out of their

The opening
of the seales
in order, and
what followed
thereupon,
containing
a prophesie
to the end of
the world.

REVELATION

CHAPTER VI

places. And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and every bondman, and every free man, hid themselves in the dennes, and in the rockes of the mountaines, and said to the mountaines and rockes, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lambe: for the great day of his wrath is come, and who shall be able to stand?

CHAPTER VII

AND after these things, I saw foure Angels standing on the foure corners of the Earth, holding the foure windes of the earth, that the winde should not blow on the earth, nor on the sea, nor on any tree. And I saw another Angel ascending from the East, having the seale of the living God: and he cried with a loud voice to the foure Angels to whom it was given to hurt the earth and the Sea, saying, Hurt not the earth, neither the sea, nor the trees, till wee have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundreth and fourty and foure thousand, of all the tribes of the children of Israel.

An Angel seal-
eth the servants
of God in their
foreheads.

The number of
them that were
sealed: of the
tribes of Israel
a certaine
number.

Of the tribe of Iuda were sealed twelve thousand.
Of the tribe of Ruben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nepthali were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Isachar were sealed twelve thousand.
Of the tribe of Zabulon were sealed twelve thousand.
Of the tribe of Ioseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.

Of all other
nations an in-
numerable
multitude,
which stand
before the
Throne, clad
in white robes,
and palmes in
their hands.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palmes in their hands: and cryed with a loude voice, saying, Salvation to our God, which sitteth upon the Throne, and unto the Lambe. And all the Angels stood round about the Throne, and about the Elders, and the foure beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glorie, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen.

REVELATION

And one of the Elders answered, saying unto mee, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lambe. Therefore are they before the throne of God, and serve him day and night in his Temple: and hee that sitteth on the Throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heate. For the Lambe, which is in the midst of the throne, shall feede them, and shall leade them unto living fountaines of waters: and God shall wipe away all teares from their eyes.

CHAPTER VII

Their robes were washed in the blood of the Lambe.

CHAPTER VIII

AND when hee had opened the seventh seale, there was silence in heaven about the space of halfe an houre. And I sawe the seven Angels which stood before God, and to them were given seven trumpets. And another Angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that hee should offer it with the prayers of all Saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angels hand. And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth: and there were voyces, and thunderings, and lightnings, and an earthquake: and the seven Angels which had the seven trumpets, prepared themselves to sound. The first Angel sounded, and there followed haile, and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all greene grasse was burnt up. And the second Angel sounded, and as it were a great mountaine burning with fire was cast into the sea, and the third part of the sea became blood. And the thirde part of the creatures which were in the Sea, and had life, died, and the third part of the ships were destroyed. And the third Angel sounded, and there fell a great starre from heaven, burning as it were a lampe, and it fell upon the third part of the rivers, and upon the fountaines of waters: and the name of the starre is called Wormewood, and the third part of the waters became wormewood, and many men dyed of the waters, because they were made bitter. And the fourth Angel sounded, and the thirde part of the Sunne was smitten, and the third part of the Moone, and the third part of the starres, so as

At the opening of the seventh seale,

seven Angels had seven Trumpets given them.

Another Angel putteth incense to the prayers of the Saints on the golden altar.

Foure of them sound their trumpets, and great plagues follow.

REVELATION

CHAPTER VIII

the third part of them was darkened: and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an Angel flying through the midst of heaven, saying with a loude voice, Woe, woe, woe, to the inhabiteurs of the earth, by reason of the other voyces of the trumpet of the three Angels which are yet to sound.

CHAPTER IX

At the sound-
ing of the fift
Angel, a starre
falleth from
heaven, to
whome is given
the key of the
bottomlesse pit.
Hee openeth
the pit, and
there come
foorth Locusts
like Scorpions.

AND the fift Angel sounded, and I saw a starre fall from heaven unto the earth: and to him was given the key of the bottomlesse pit. And hee opened the bottomelesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sunne and the ayre were darkened, by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth, and unto them was given power, as the Scorpions of the earth have power. And it was commaunded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which have not the seale of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five moneths, and their torment was as the torment of a Scorpion, when he striketh a man. And in those daies shal men seeke death, and shall not finde it, and shall desire to die, and death shall flee from them. And the shapes of the Locusts were like unto horses prepared unto battell, and on their heades were as it were crownes like golde, and their faces were as the faces of men. And they had haire as the haire of women, and their teeth were as the teeth of Lions. And they had brestplates, as it were brestplates of iron, and the sound of their wings was as the sound of charets of many horses running to battell. And they had tayles like unto Scorpions, and there were stings in their tayles: and their power was to hurt men five moneths. And they had a king over them, which is the Angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greeke tongue hath his name Apollyon.¹ One woe is past, and behold there come two woes more hereafter. And the sixt Angel sounded, and I heard a voyce from the foure hornes of the golden altar, which is before God, saying to the sixt Angel which had the trumpet, Loose the foure Angels which are bound in the great river Euphrates. And the foure Angels were loosed, which were prepared for an houre, and a day, and a moneth, and a yeere, for to slay the third part of men. And the number of the armie of the horsemen were two hundred thousand

The first
woe past.

The sixt
Trumpet
soundeth.

Foure Angels
are let loose,
that were
bound.

¹ That is to say, A destroyer.

REVELATION

thousand: and I heard the number of them. And thus I sawe the horses in the vision, and them that sate on them, having brest-plates of fire and of Iacinct, and brimstone, and the heades of the horses were as the heads of Lions, and out of their mouthes issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouthes. For their power is in their mouth, and in their tailles: for their tailles were like unto serpents, and had heads, and with them they doe hurt. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idoles of golde, and silver, and brasse, and stone, and of wood, which neither can see, nor heare, nor walke: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER IX

CHAPTER X

AND I saw another mighty Angel come down from heaven, clothed with a cloud, and a rainebow was upon his head, and his face was as it were the Sunne, and his feet as pillars of fire. And hee had in his hand a little booke open: and hee set his right foote upon the sea, and his left foote on the earth, and cryed with a loude voice, as when a Lion roareth: and when hee had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto mee, Seale up those things which the seven thunders uttered, and write them not. And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should bee time no longer. But in the dayes of the voice of the seventh Angel, when he shall begin to sound, the myserie of God should be finished, as hee hath declared to his servants the Prophets. And the voice which I heard from heaven spake unto me againe, and said, Go, and take the little booke which is open in the hand of the Angel which standeth upon the sea, and upon the earth. And I went unto the Angel, and said unto him, Give me the little booke. And he sayd unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall bee in thy mouth sweete as hony. And I tooke the little booke out of the Angels hand, and ate it up, and it was

A mightie
strong Angel
appeareth with
a booke open
in his hand.

Hee sweareth
by him that
liveth for ever,
that there shall
bee no more
time.

John is com-
manded to
take and eate
the booke.

REVELATION

CHAPTER X

in my mouth sweet as honie: and as soone as I had eaten it, my belly was bitter. And he sayd unto me, Thou must prophesie againe before many peoples, and nations, and tongues, and kings.

CHAPTER XI

AND there was given me a reede like unto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein. But the Court which is without the Temple leave out, and measure it not: for it is given unto the Gentiles, and the holy citie shall they tread under foote fourty and two moneths. And I will give power unto my two witnesses, and they shall prophesie a thousand two hundred and threescore dayes clothed in sackcloth. These are the two olive trees, and the two candlestickes, standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, hee must in this maner be killed. These have power to shut heaven, that it raine not in the dayes of their prophesie: and have power over waters to turne them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimonie, the beast that ascendeth out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great citie, which spiritually is called Sodome and Egypt, where also our Lord was crucified. And they of the people, and kinreds, and tongues, and nations, shal see their dead bodies three dayes and an halfe, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall reioyce over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the earth. And after three dayes and an halfe the Spirit of life from God, entred into them: and they stood upon their feete, and great feare fell upon them which saw them. And they heard a great voyce from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. And the same houre was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slaine of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past, and behold, the third woe commeth quickly. And the seventh Angel sounded, and there were great voyces in heaven, saying, The kingdomes of this world are become the kingdomes of

The two
witnesses
prophesie.

They have
power to shut
heaven, that
it raine not.

The beast shall
fight against
them, and
kill them.
They lie
unburied,

and after
three dayes
and a halfe
rise againe.

The second
woe is past.
The seventh
trumpet
soundeth.

REVELATION

our Lord, and of his Christ, and he shall reigne for ever and ever. And the foure and twentie Elders which sate before God on their seates, fell upon their faces, and worshipped God, saying, Wee give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should bee iudged, and that thou shouldest give reward unto thy servants the Prophets, and to the Saints, and them that feare thy Name, small and great, and shouldest destroy them which destroy the earth. And the Temple of God was opened in heaven, and there was seene in his Temple the Arke of his Testament, and there were lightnings, and voyces, and thundrings, and an earthquake, and great haile.

CHAPTER XI

CHAPTER XII

AND there appeared a great wonder in heaven, a woman clothed with the Sunne, and the Moone under her feete, and upon her head a Crowne of twelve starres: and shee being with childe, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven, and behold a great red dragon, having seven heads, and ten hornes, and seven crownes upon his heads. And his taile drew the third part of the starres of heaven, and did cast them to the earth: And the dragon stood before the woman which was ready to be delivered, for to devoure her childe as soone as it was borne. And shee brought forth a man child, who was to rule all nations with a rod of yron: and her child was caught up unto God, and to his Throne. And the woman fled into the wilderness, where shee hath a place prepared of God, that they should feed her there a thousand, two hundred, and threescore dayes. And there was warre in heaven, Michael and his Angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devill and Satan, which deceiveth the whole world: hee was cast out into the earth, and his angels were cast out with him. And I heard a lowd voyce saying in heaven, Now is come salvation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lambe, and by the word of their Testimony, and they loved not their lives unto the death. Therefore reioyce, yee heavens,

A woman clothed with the Sunne travaileth.

The great red dragon standeth before her, ready to devoure her child:

when she was delivered she fleeth into the wilderness.

Michael and his Angels fight with the dragon and prevaile.

REVELATION

CHAPTER XII

The dragon
being cast down
into the earth,
persecuteth
the woman.

and yee that dwell in them; Woe to the inhabitants of the earth, and of the sea: for the devill is come downe unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, hee persecuted the woman which brought forth the man childe. And to the woman were given two wings of a great Eagle, that shee might flee into the wilderness into her place, where she is nourished for a time, and times, and halfe a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood, after the woman: that he might cause her to bee caried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make warre with the remnant of her seed, which keepe the Commaundements of God, and have the testimony of Iesus Christ.

CHAPTER XIII

A beast riseth
out of the sea
with seven
heads and ten
hornes, to
whom the
dragon giveth
his power.

AND I stood upon the sand of the sea: and saw a beast rise up out of the sea, having seven heads, and ten hornes, and upon his hornes ten crownes, and upon his heads, the name of blasphemie. And the beast which I saw, was like unto a Leopard, and his feet were as the feet of a Beare, and his mouth as the mouth of a Lion: and the dragon gave him his power, and his seat, and great authoritie. And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and al the world wondered after the beast. And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? Who is able to make warre with him? And there was given unto him a mouth, speaking great things, and blasphemies, and power was given unto him to continue fortie and two moneths. And he opened his mouth in blasphemie against God, to blaspheme his Name, and his Tabernacle, and them that dwelt in heaven. And it was given unto him to make warre with the Saints, and to overcome them: And power was given him over all kinreds, and tongues, and nations. And all that dwel upon the earth, shall worship him, whose names are not written in the booke of life of the Lambe, slaine from the foundation of the world. If any man have an eare, let him heare: Hee that leadeth into captivitie, shall goe into captivitie: Hee that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the

REVELATION

Saints. And I beheld another beast coming up out of the earth, and hee had two hornes like a lambe, and hee spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed. And hee doeth great wonders, so that hee maketh fire come downe from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the meanes of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an Image to the beast which had the wound by a sword, and did live. And he had power to give life unto the Image of the beast, that the Image of the beast should both speake, and cause that as many as would not worship the Image of the beast, should be killed. And he causeth all, both smal and great, rich and poore, free and bond, to receive a marke in their right hand, or in their foreheads : and that no man might buy or sell, save he that had the marke, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding, count the number of the beast : for it is the number of a man, and his number is, sixe hundred threescore and sixe.

CHAPTER XIII

An other beast commeth up out of the earth :

causeth an image to be made of the former beast,

and that men should worship it,

and receive his marke.

CHAPTER XIII

AND I looked, and loe, a Lambe stood on the mount Sion, and with him an hundreth fourty and foure thousand, having his Fathers Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voyce of a great thunder : and I heard the voyce of harpers, harping with their harpes. And they sung as it were a new song before the throne, and before the foure beasts, and the Elders, and no man could learne that song, but the hundreth and fourtie and foure thousand, which were redeemed from the earth. These are they which were not defiled with women : for they are virgines : These are they which follow the Lambe whithersoever hee goeth : These were redeemed from among men, being the first fruits unto God, and to the Lambe. And in their mouth was found no guile : for they are without fault before the throne of God. And I saw another Angel flie in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Feare God, and give glory to him, for the houre of his iudgement is come : and worshippe him that made heaven and earth, and the sea, and the fountains of waters. And there

The Lambe standing on mount Sion with his company,

an Angel preacheth the Gospel.

REVELATION

CHAPTER XIII

The fall of
Babylon.

followed another Angel, saying, Babylon is fallen, is fallen, that great citie, because she made all nations drinke of the wine of the wrath of her fornication. And the third Angel followed them, saying with a lowd voice, If any man worship the beast and his image, and receive his marke in his forehead, or in his hand, the same shall drinke of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation, and hee shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lambe: and the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receyveth the marke of his name. Here is the patience of the Saints: Here are they that keepe the Commandements of God, and the faith of Iesus. And I heard a voyce from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from hencefoorth, yea, saith the Spirit, that they may rest from their labours, and their workes doe follow them. And I looked, and beholde, a white cloud, and upon the cloude one sate like unto the sonne of man, having on his head a golden crowne, and in his hand a sharpe sickle. And another Angel came out of the Temple crying with a loude voice to him that sate on the cloud: Thrust in thy sickle and reape, for the time is come for thee to reape, for the harvest of the earth is ripe. And hee that sate on the cloude thrust in his sickle on the earth, and the earth was reaped. And another Angel came out of the Temple which is in heaven, he also having a sharpe sickle. And another Angel came out from the Altar, which had power over fire, and cryed with a loud cry to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepresse of the wrath of God. And the winepresse was troden without the citie, and blood came out of the winepresse, even unto the horse bridles, by the space of a thousand and sixe hundred furlongs.

The harvest of
the worlde, and
putting in of
the sickle.

The vintage and
winepresse of
the wrath of
God.

CHAPTER XV

The seven
Angels with
the seven last
plagues.

AND I saw another signe in heaven great and marveilous, seven Angels having the seven last plagues, for in them is filled up the wrath of God. And I saw as it were a Sea of glasse, mingled with fire, and them that had gotten the victorie over the beast, and over his image, and over his marke, and over

REVELATION

the number of his name, stand on the sea of glasse, having the harpes of God. And they sing the song of Moses the servant of God, and the song of the Lambe, saying, Great and marvellous are thy workes, Lord God Almightye, iust and true are thy wayes, thou king of saints. Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely art holy: for all nations shall come and worship before thee, for thy iudgements are made manifest. And after that I looked, and behold, the Temple of the tabernacle of the testimony in heaven was opened: and the seven Angels came out of the Temple, having the seven plagues, clothed in pure and white linnen, and having their breasts girded with golden girdles. And one of the foure beasts gave unto the seven Angels, seven golden vials, full of the wrath of God, who liveth for ever and ever. And the Temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

CHAPTER XV

The song of them that overcome the beast.

The seven vials full of the wrath of God.

CHAPTER XVI

AND I heard a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and powre out the vials of the wrath of God upon the earth. And the first went, and powred out his viall upon the earth, and there fell a noysome and grievous sore upon the men which had the marke of the beast, and upon them which worshipped his image. And the second Angel powred out his viall upon the sea, and it became as the blood of a dead man: and every living soule died in the sea. And the third Angel powred out his viall upon the rivers and fountaines of waters, and they became blood. And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast iudged thus: for they have shedde the blood of Saints and Prophets, and thou hast given them blood to drinke: for they are worthy. And I heard another out of the altar say, Even so, Lord God Almightye, true and righteous are thy iudgements. And the fourth Angel powred out his viall upon the Sunne, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the Name of God, which hath power over these plagues: and they repented not, to give him glory. And the fift Angel powred out his viall upon the seat of the beast, and his kingdome was full of darknesse, and they gnawed their tongues for paine, and blasphemed the God of heaven, because of their paines, and their sores, and repented

The Angels powre out their Vials full of wrath.

The plagues that follow thereupon.

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CHAPTER XVI

Christ com-
meth as a
thiefe. Blessed
are they that
watch.

not of their deeds. And the sixt Angel powred out his viall upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which goe forth unto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty. Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, least hee walke naked, and they see his shame. And hee gathered them together into a place, called in the Hebrew tongue, Armageddon. And the seventh Angel powred out his viall into the ayre, and there came a great voyce out of the Temple of heaven, from the throne, saying, It is done. And there were voices and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great Citie was divided into three parts, and the Cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fiercenesse of his wrath. And every yland fled away, and the mountaines were not found. And there fell upon men a great haile out of heaven, every stone about the weight of a talent, and men blasphemed God, because of the plague of the hayle: for the plague thereof was exceeding great.

CHAPTER XVII

A woman
arrayed in
purple and
scarlet, with
a golden cup
in her hand,
sitteth upon
the Beast,
which is great
Babylon the
mother of all
abominations.

AND there came one of the seven Angels, which had the seven vials, and talked with me, saying unto mee, Come hither, I will shew unto thee the iudgement of the great Whore, that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have beene made drunk with the wine of her fornication. So he caried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten hornes. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stone and pearles, having a golden cup in her hand, full of abominations and filthinesse of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the Saints, and with the blood

REVELATION

of the Martyrs of Iesus: and when I saw her, I wondred with great admiration. And the Angel saide unto mee, Wherefore didst thou marveile? I will tell thee the mystery of the woman, and of the beast that carieth her, which hath the seven heads, and ten hornes. The beast that thou sawest, was, and is not, and shall ascend out of the bottomlesse pit, and goe into perdition, and they that dwell on the earth shall wonder, (whose names were not written in the booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountaines, on which the woman sitteth. And there are seven Kings, five are fallen, and one is, and the other is not yet come: and when he commeth, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the tenne hornes which thou sawest, are ten kings, which have received no kingdom as yet: but receive power as kings one houre with the beast. These have one minde, and shall give their power and strength unto the beast. These shal make warre with the Lambe, and the Lambe shal overcome them: For he is Lord of Lords, and King of kings, and they that are with him, are called, and chosen, and faithfull. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten hornes which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdome unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest, is that great Citie which reigneth over the kings of the earth.

CHAPTER XVII

The punishment of the whore.

The interpretation of the seven heads,

and the tenne hornes.

The victory of the Lambe.

CHAPTER XVIII

AND after these things, I saw another Angel come downe from heaven, having great power, and the earth was lightened with his glory. And he cryed mightily with a strong voyce, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foule spirit, and a cage of every uncleane and hatefull bird: for all nations have drunke of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the Merchants of the earth are waxed rich thorow the abundance of her delicacies. And I heard another voice from heaven, saying, Come

Babylon is fallen.

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CHAPTER XVIII

The people
of God com-
manded to
depart out
of her.

The Kings of
the earth,

with the Mer-
chants and
Mariners,
lament over her.

The Saints
reioyce for the
iudgements of
God upon her.

out of her, my people, that yee be not partakers of her sinnes, and that yee receive not of her plagues: for her sinnes have reached unto heaven, and God hath remembred her iniquities. Reward her even as shee rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much shee hath glorified her selfe, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a Queene, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall bee utterly burnt with fire, for strong is the Lord God, who iudgeth her. And the Kings of the earth, who have committed fornication, and lived deliciously with her, shall bewaile her and lament for her, when they shall see the smoke of her burning: standing afarre off for the feare of her torment, saying, Alas, alas, that great citie Babylon, that mighty citie: for in one houre is thy iudgement come. And the Merchants of the earth shall weepe and mourne over her, for no man buyeth their merchandise any more. The merchandise of gold, and silver, and pretious stones, and of pearles, and fine linnen, and purple, and silke, and scarlet, and all Thine wood, and all maner vessels of Yvorie, and all maner vessels of most precious wood, and of brasse, and iron, and marble, and Cynamome, and odours, and ointments, and frankincense, and wine, and oile, and fine floure, and wheat, and beasts, and sheepe, and horses, and chariots, and slaves, and soules of men. And the fruits that thy soule lusted after, are departed from thee, and all things which were daintie, and goodly, are departed from thee, and thou shalt finde them no more at all. The Merchants of these things which were made riche by her, shall stand afarre off for the feare of her torment, weeping and wailing. And saying, Alas, alas, that great city, that was clothed in fine linnen, and purple and scarlet, and decked with gold, and pretious stones, and pearles: for in one houre so great riches is come to nought. And every shipmaster, and all the company in ships, and sailers, and as many as trade by sea, stood a farre off, and cryed when they saw the smoke of her burning, saying, What city is like unto this great citie? And they cast dust on their heads, and cried, weeping, and wailing, saying, Alas alas, that great citie, wherein were made rich all that had ships in the sea, by reason of her costlinesse, for in one houre is she made desolate. Reioyce over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her. And a mightie Angel tooke up a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great citie Babylon bee

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thrown downe, and shall bee found no more at all. And the voyce of harpers and musitions, and of pipers, and trumpeters, shall bee heard no more at all in thee : and no craftsman, of whatsoever craft hee be, shall be found any more in thee : and the sound of a milstone shalbe heard no more at all in thee : and the light of a candle shall shine no more at all in thee : and the voice of the bridegrome and of the bride shalbe heard no more at all in thee : for thy Merchants were the great men of the earth : for by thy sorceries were all nations deceived. And in her was found the blood of Prophets, and of Saints, and of all that were slaine upon the earth.

CHAPTER XVIII

CHAPTER XIX

AND after these things I heard a great voyce of much people in heaven, saying, Alleluia : salvation, and glorie, and honour, and power unto the Lord our God : for true and righteous are his iudgements, for hee hath iudged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And againe they sayd, Alleluia : and her smoke rose up for ever and ever. And the foure and twentie Elders, and the foure beasts fell downe, and worshipped God that sate on the throne, saying, Amen, Alleluia. And a voice came out of the throne, saying, Praise our God all yee his servants, and ye that feare him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mightie thundrings, saying, Alleluia : for the Lord God omnipotent reigneth. Let us bee glad and reioyce, and give honour to him : for the mariage of the Lambe is come, and his wife hath made herselfe readie. And to her was granted, that she should bee arrayed in fine linnen, cleane and white : for the fine linnen is the righteousness of Saints. And hee saith unto mee, Write, Blessed are they which are called unto the marriage supper of the Lambe. And he saith unto mee, These are the true sayings of God. And I fell at his feete to worship him : And he said unto me, See thou doe it not : I am thy fellow servant, and of thy brethren, that have the testimonie of Iesus, Worship God : for the testimony of Iesus, is the spirit of prophecie. And I sawe heaven opened, and behold a white horse, and hee that sate upon him was called faithful and true, and in righteousness hee doth iudge and make warre. His eyes were as a flame of fire, and on his head were many crownes, and hee had a name written, that no man knew but he himselfe. And hee was

God is praised
in heaven for
iudging the
great whore,
and avenging
the blood of
his Saints.

The marriage
of the Lambe.

REVELATION

CHAPTER XIX

The foules
called to the
great slaughter.

The Angel
will not be
worshipped.

clothed with a vesture dipt in blood, and his name is called, The word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linnen, white and cleane. And out of his mouth goeth a sharpe sword, that with it hee should smite the nations: and he shal rule them with a rod of yron: and he treadeth the winepresse of the fiercenesse and wrath of Almighty God. And he hath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an Angel standing in the Sunne, and hee cried with a lowd voyce, saying to all the foules that flie in the midst of heaven, Come and gather your selves together unto the supper of the great God: that yee may eate the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. And I saw the beast, and the Kings of the earth, and their armies gathered together to make warre against him that sate on the horse, and against his armie. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the marke of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sate upon the horse, which sword proceeded out of his mouth: and all the foules were filled with their flesh.

CHAPTER XX

Satan bound
for a thousand
yeeres.

AND I saw an Angel come down from heaven, having the key of the bottomles pit, and a great chaine in his hand. And hee laid hold on the dragon that old serpent, which is the devill and Satan, and bound him a thousand yeres, and cast him into the bottomlesse pit, and shut him up, and set a seale upon him, that he should deceive the nations no more, till the thousand yeeres should bee fulfilled: and after that hee must be loosed a little season. And I saw thrones, and they sate upon them, and iudgement was given unto them: and I saw the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his marke upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand yeeres. But the rest of the dead lived not againe untill the thousand yeeres were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the

REVELATION

second death hath no power, but they shall be Priests of God, and of Christ, and shall reigne with him a thousand yeeres. And when the thousand yeeres are expired, Satan shall be loosed out of his prison, and shall goe out to deceive the nations which are in the foure quarters of the earth, Gog and Magog, to gather them together to battell: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the campe of the Saints about, and the beloved citie: and fire came downe from God out of heaven, and devoured them. And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever. And I saw a great white throne, and him that sate on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I sawe the dead, small and great, stand before God: and the booke were opened: and an other booke was opened, which is the booke of life: and the dead were iudged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were iudged every man according to their works. And death and hell were cast into the lake of fire: this is the second death. And whosoever was not found written in the booke of life, was cast into the lake of fire.

CHAPTER XX

The first resurrection: they blessed that have part therein.

Satan let loose againe.

Gog and Magog.

The devill cast into the lake of fire and brimstone.

The last and generall resurrection.

CHAPTER XXI

AND I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea. And I Iohn saw the holy City, new Hierusalem comming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and he wil dwell with them, and they shall be his people, and God himselfe shalbe with them, and be their God. And God shall wipe away all teares from their eyes: and there shall bee no more death, neither sorrow, nor crying, neither shall there bee any more paine: for the former things are passed away. And he that sate upon the throne, said, Behold, I make all things new. And hee said unto me, Write: for these words are true and faithfull. And he said unto mee, It is done: I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountaine of the water of life, freely. He that overcommeth, shall inherite all things, and I will bee his God, and he shall be my

A newe heaven and a newe earth.

REVELATION

CHAPTER XXI

The heavenly
Ierusalem, with
a full descrip-
tion thereof.

sonne. But the feareful, and unbeleeving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lambes wife. And he caried me away in the spirit to a great and high mountaine, and shewed me that great citie, the holy Hierusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious; even like a iasper stone, cleare as cristal, and had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the East three gates, on the North three gates, on the South three gates, and on the West three gates. And the wall of the citie had twelve foundations, and in them the names of the twelve Apostles of the Lambe. And hee that talked with mee, had a golden reede to measure the citie, and the gates thereof, and the wall thereof. And the city lieth foure square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equall. And he measured the wall thereof, an hundred, and fourtie, and foure cubites, according to the measure of a man, that is, of the Angel. And the building of the wall of it was of Iasper, and the city was pure gold, like unto cleare glasse. And the foundations of the wall of the city were garnished with all maner of precious stones. The first foundation was Iasper, the second Saphir, the third a Chalcedony, the fourth an Emerald, the fift Sardonix, the sixt Sardius, the seventh Chrysolite, the eight Beryl, the ninth a Topas, the tenth a Chrysoprasus, the eleventh a Iacinct, the twelfth an Amethyst. And the twelve gates were twelve pearles, every severall gate was of one pearle, and the streete of the city was pure golde, as it were transparent glasse. And I saw no Temple therein: For the Lord God Almightye, and the Lambe, are the Temple of it. And the citie had no need of the Sunne, neither of the Moone to shine in it: for the glory of God did lighten it, and the Lambe is the light thereof. And the nations of them which are saved, shall walke in the light of it: and the kings of the earth doe bring their glory and honour into it. And the gates of it shall not bee shut at all by day: for there shall bee no night there. And they shall bring the glorie and honour of the nations into it. And there shall in no wise enter into it any

She needeth no
sunne, the glory
of God is her
light.

The kings of
the earth bring
their riches
unto her.

REVELATION

thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lambes booke of life.

CHAPTER XXI

CHAPTER XXII

AND he shewed mee a pure river of water of life, cleere as Chrystall, proceeding out of the throne of God, and of the Lambe. In the midst of the street of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yeelded her fruit every moneth : and the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God, and of the Lambe shall bee in it, and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads. And there shalbe no night there, and they need no candle, neither light of the sunne, for the Lorde God giveth them light, and they shall reigne for ever and ever. And hee said unto mee, These sayings are faithfull and true. And the Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be done. Beholde, I come quickly : Blessed is he that keepeth the sayings of the prophecie of this booke. And I Iohn saw these things, and heard them. And when I had heard and seene, I fell downe, to worship before the feet of the Angel, which shewed me these things. Then saith he unto me, See thou doe it not : for I am thy fellow servant, and of thy brethren the Prophets, and of them which keepe the sayings of this booke : worship God. And hee saith unto mee, Seale not the sayings of the prophesie of this booke : for the time is at hand. He that is uniust, let him be uniust still : and he which is filthy, let him be filthy still : and hee that is righteous, let him be righteous still : and hee that is holy, let him be holy still. And behold, I come quickly, and my reward is with mee, to give every man according as his worke shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandements, that they may have right to the tree of life, and may enter in thorow the gates into the citie. For without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Iesus have sent mine Angel, to testifie unto you these things in the Churches. I am the roote and the offspring of David, and the bright and morning starre. And the Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely. For I testifie unto every man that heareth

The river of
the water of
life.

The tree of life.

The light of
the Citie of
God is himselfe.

The Angel
will not be
worshipped.

REVELATION

CHAPTER XXII

Nothing may
bee added to
the word of
God, nor taken
therefrom.

the wordes of the prophetie of this booke, If any man shal adde unto these things, God shall adde unto him the plagues, that are written in this booke. And if any man shall take away from the wordes of the booke of this prophetie, God shal take away his part out of the booke of life, and out of the holy citie, and from the things which are written in this booke. Hee which testifieth these things, saith, Surely, I come quickly. Amen. Even so, Come Lord Iesus. The grace of our Lord Iesus Christ be with you all. Amen.

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